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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

LARGEST NET PAID CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA

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JEWS HAIL NEW OFFICIAL PROTESTANT PROCLAMATION AGAINST ANTI-SEMITISM

ARABS LOSING AT UNITED NATIONS

United Nations N.Y. (CJN) Israel has scored her first major victory in the Arab refugee debate at the United Nations special committee Tuesday, when Arab efforts to seat a "Palestinian Delegation" collapsed. Only a spokesman for the refugees, as in the previous years, will be heard. The Arabs, until Friday, were confident that they could establish a principle of a "Palestine Entity". But in a poll of delegations over the week end they found that Israel's unceasing lobbying during the past two weeks was so effective that they could not muster the necessary votes. So they did not oppose the chairman's ruling that he would only recognize an appropriate spokesman for the refugees, at the appropriate time".

The legal position now is that there will only be spokesmen for the refugees.

ARABS HAVE NO MAJORITY

If the Arab states wish to alter this, they will have to muster two thirds of a majority, which seems impossible. Meanwhile a group of African states within the Brazzaville Bloc is said to be working on, and expected to submit a resolution on the refugee problem, calling on Israel and the Arab states to negotiate all their differences at a face to face conference.

AFRICANS FOR DIRECT TALKS

Thirteen or fourteen African states are already reported to be among the sponsors of the resolution. Some Latin-Americans are also reported to join countries such as Uruguay, who has been friendly to Israel, and Colombia who urged similar talks several years ago. The Arabs are reported as seeking to discourage the idea, and are trying to bring pressure on the Africans to abandon it.

Morocco Permits Jewish Emigration

RABAT, Morocco (JCNS) — The Moroccan News Agency "Maghreb" released a dispatch that 105 Moroccan Jews left Casablanca airport for Marseilles in a specially chartered plane. "Contrary to certain tendencious information the persons comprising the group were holders of valid passports", the Arab agency said, referring to a previous report by the Agence France Presse which said the group had no passports.

"Maghreb" dispatch was published by several newspapers here, thus constituting the first public admission that emigration of Moroccan Jews is now tolerated by authorities either formally or tacitly.

IMMIGRATION TO ISRAEL GROWING

HAIFA, (JCNS) — The largest single group of immigrants to come to Israel for some time — five hundred—arrived here last Friday aboard the ship Theodor Herzl. Zim has commissioned a ship to carry immigrants during the winter months leaving only one deck for regular passengers. This indicates considerable increase in immigration this year.

INAUGURAL CEREMONY AT HOLY BLOSSOM

FROM LEFT TO RIGHT: D. Leo Harris, President; Gov. Elmer L. Andersen of Minnesota; Rabbi W. Gunther Plaut. The inaugural ceremony of W. Gunther Plaut and Jerald Bobrow, respectively as Rabbi and Assistant Rabbi of Holy Blossom Temple, Sunday, became one of the great events in our community. The most prominent leaders in government and the outstanding clergymen of all faiths participated. (More on Page 11)

(CJN Photo by Laszlo Denes)

CHURCHES WORLD RALLY DEMANDS CRUCIFIXION STORY BE CORRECTED

RESOLUTION VOTED UNANIMOUSLY BY EAST AND WEST CHURCHES

JERUSALEM, (CJN) — The historic declaration of the World Council of Churches meeting in New Delhi, India, in which anti-Semitism has been condemned as "a sin", has been hailed in Israeli Rabbinical circles as the first step, "a most welcome step", towards an historic reconciliation between Judaism and Christianity. Although no official statement was as yet issued by the Chief Rabbinate, pending the study of the full text of this resolution, a spokesman told The Canadian Jewish News that for the first time the responsible Christian leaders are recognizing, theologically, the fact that we have to live together while recognizing the clear and distinct differences of our respective beliefs.

Similar expressions of satisfaction have been stated in New York and London.

OPPOSE CALUMNY

The World Council of Churches Sunday night unanimously asked its 198 member Protestant and Eastern Orthodox denominations to "resist every form of anti-Semitism" wherever it is found.

It repeated a 1948 stand taken by its first assembly in Amsterdam that "anti-Semitism is sin against God and man."

It said that Christian teaching should not be so presented as to fasten upon today's Jews "responsibilities which belong to our corporate humanity" in the historic events leading to the crucifixion.

The measure was approved with applause after a theological flurry over whether the statement should refer to Jews as "God's chosen people." This amendment was taken out because, it was felt, it would lead to theological tangles and the assembly would be crippled in issuing a "clear and simple word" needed in anti-Jewish situations "which continue to exit."

WARNS AGAINST DISASTER

The Rev. Dr. John C. Bennett, dean of the faculty of Union Theological Seminary, New York, appealed to delegates just before the vote that if the assembly spoke "with an uncertain voice" on anti-Semitism, "it would be a disaster."

"Anti-semitism is a special responsibility of the churches because for centuries Christian teaching and Christian symbols have been wrongly used against the Jews," he said. "This cannot be taken as merely a race problem. We are dealing with a deposit of centuries of religious feeling against the Jews."

Dr. Bennett said it was "significant" that Pope John XXIII had taken references to "perfidious" Jews out of the Roman Catholic Good Friday liturgy.

The German delegates strongly supported this stand.

The resolution condemns anti-Semitism as "a sin against God and man".

"JEWS NOT RESPONSIBLE"

The resolution urged that Christian teaching about the historic events which led to the crucifixion of Christ "should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community.

"Jews were the first to accept Jesus and Jews are not the only ones who do not yet recognize him", it added.

BULGARIA CHIEF RABBI DEFIES REDS

JERUSALEM, (JCNS) — Additional details have been revealed, regarding the arrest, a few weeks ago, of the Chief Rabbi of Bulgaria, Dr. Asher Hananel. People who recently visited Sofia have reported, according to the evening daily "Maariv", that Dr. Hananel was arrested together with his sister-in-law, Mrs. Esther Kamlova, and a Mr. Eliahu Ashkenazi.

The main charges are that the Chief Rabbi and Mrs. Kamlova "conspired to defraud the Bulgarian Treasury." But Israeli circles who were in close touch with the Chief Rabbi doubt any truth in these charges. They suggest that he might be victim of Jewish Communists in Bulgaria, acting to further their own ambitions.

Rabbi Hananel is said to have shown great courage in publicly expressing his belief in the links between Israel and Diaspora Jewry.

ARREST OF JEWS IN SOVIET UNION

NEW YORK, (JCNS) — The United States' delegation at the United Nations General Assembly has informed the Jewish Labour Committee that it is seriously considering the Committee's request for the U.S.A. to take the initiative within the Human Rights Commission for an investigation into "discriminatory policies against Jews in the Soviet Union".

Commentary • By M. J. Nurenberger

Inter Ethn. Relations

THE NEW ERA

The resolution adopted by the World Council of Churches (Protestant) condemning anti-Semitism as "a sin against God and man" is perhaps the greatest Christian action in modern times. It is even more so when one considers the fact that this same Council urges the churches to correct the presentation of the crucifixion in a different light.

I am profoundly moved by one specific reference to the Jews in this historic proclamation. The reminder to the Christians that the Jews are not the only ones *who do not recognize Jesus is very pertinent. We all remember that every bigot throughout history resented the Jew as the sole obstacle towards the universal recognition of the position of Christ. That was at the period of history which is now coming, finally, to an end — a time when only the white race, Christian in its overwhelming majority, was considered humanity. The non-Christian world — the Chinese, the Hindus, the Africans — counted only in so far that they were subject to the influence of missionaries. To civilize them was synonymous with making them conformed Christians. Furthermore, the Christians themselves, divided between the Pope and Luther, were at odds about the righteousness of the particular church.*

This period is at an end. The biblical heritage has become part of all humanity whereas the human race, in its majority, has failed to accept its Christian interpretation. The Hindus, the Chinese, the majority of Russians, the Africans (in their vast majority), the Moslems — they do not accept the Christian version of religion. The Christians, of course, have the right and, according to their theology, the duty to disseminate Christianity among those who do not believe as they. Still the tolerance of other *beliefs as a pre-requisite for human relations which now, for the first time, has become the official policy of the World Council of Churches. This proclamation, symbolically emanating from a non-Christian, city, New Delhi, is an event which fills all of us with the hope that all believers are finally uniting towards one goal and one humanity — while recognizing the differences among us.*

I gather that German Protestants were very active at the New Delhi Conference in helping prepare the proclamation against anti-Semitism. This is understandable. German Christians now know what some bigots still *do not comprehend — that during the Nazis' anti-Jewish on-slaught against humanity, the Christians also suffered.*

The latest version of tyranny made in Moscow most emphatically is the result of the lack of courage on the part of some Christians during the Hitler era. We are still paying the price for that inaction.

Certainly we Jews are happy to note this historic change. We shall remain Jews and respect the beliefs of others, while others will honour our distinctiveness. This is the beginning of a new era in history, an era of true *civilization of which tolerance is the fundamental principle.*

8-12-61 Canadian Jewish News

BETH SHOLOM BONDS DINNER DEC. 13

Beth Sholom Congregation, which helped pioneer High Holy Day Appeals for Israel Bonds in synagogues throughout North America, will receive a special award from the State of Israel Organization on the occasion of the Beth Sholom "Bond with Israel" Dinner which will take place on December 13th.

The award, a beautiful plaque bearing the traditional Bar Mitzvah symbol in silver, is engraved with the following citation: "Presented to Beth Sholom Synagogue for noteworthy accomplishment during the high holidays of the year 5722 on behalf of the development of Israel, whose Bar Mitzvah has been an inspiration to Jewry everywhere".

FOR ISRAEL'S BAR MITZVAH
Presented to
FOR NOTEWORTHY ACCOMPLISHMENT DURING THE HIGH HOLIDAYS OF THE YEAR 5722 ON BEHALF OF THE DEVELOPMENT OF ISRAEL, WHOSE BAR MITZVAH HAS BEEN AN INSPIRATION TO JEWRY EVERYWHERE.
State of Israel Bond Organization

Israel's Award To Congregation

Under the leadership of Rabbi David Monson, Beth Sholom has been through the years a staunch bulwark in the Israel Bond Compaign. Its efforts have been instrumental in no small measure for the outstanding record achieved in Toronto in support of Israel's upbuilding.

The "Bond with Israel" Dinner will be a testimonial to President Sidney Silver in recognition of his exemplary service to Beth Sholom and to Israel.

During this past summer, Mr. Silver visited Israel where he participated in the International Bond Conference held in Jerusalem. On intensive tours throughout the land, Sidney Silver saw the immense tasks achieved with the help of Bond dollars — the essential development projects, the pipe-lines, the opening of new frontiers and the birth of cities which receive new immigrants who still flood the tiny state.

A highlight of the December 13th event will be the presentation of an achievement award to Mr. Silver, on behalf of the State of Israel Bond Organization, for his outstanding leadership as Chairman of the Synagogue Council in the 1961 Toronto Israel Bond Campaign.

The Lord Mayor of Dublin, Mr. Robert Briscoe, will deliver the major address at the dinner. Guest artist will be the celebrated Cantor Jacob Barkin.

Central Fund Dinner - Tuesday

The Central Fund for Traditional Institutions, administered by the United Jewish Welfare Fund, will hold its fourth annual meeting on Tuesday, December 12th, 8:15 p.m. at the associated Hebrew schools, 3630 Bathurst Street. Guest speaker will be Rabbi Isaac N. Trainin, advisor on religious affairs of the Federation of Jewish Philanthropies. All members of the community are cordially invited to attend.

(Story Page 3)

TORONTONIANS AT SEA OF GALILEE

Toronto UJA Study Mission at Tiberias, on the Sea of Galilee. (L to R) Stanley P. Smith, William Siegel, driver, Dr. Samuel Raxlen, Harry Wiener, Harold Green, Harold Tanenbaum, John Culiner, Noel Zeldin, Allan Weiss. (Story On Page 12)

OUR ENTERTAINMENT WORLD

By D. COHN

• **Red Buttons,** separated from his wife, **Helayne,** sadly moved back to New York. She remained in Hollywood. "We'll both be dating," he says.

• **Janet Leigh,** visiting the UN, sat for a moment in the delegates' area. She looked up at the placard and said, **"Mrs. Bernie Schwartz.... sitting in the Saudi Arabian delegation?"**

• A new Israeli singer arrived on this side of the ocean **Esther Tohbi.**

• Out in Hollywood, when a beautiful girl boasts she has a fixed income, she usually has a smart lawyer who fixed it.

• **Robert Briscoe,** the Jewish Mayor of Dublin tells of visiting Lourdes recently. He arrived on Friday night and went in search of a synagogue, in vain. He finally attended services in a nearby city. Briscoe asked the congregation: 'How is it that there's no synagogue in Lourdes — which, in itself, by the way, is sort of a miracle?"

• The **Elizabeth Taylor** movie, **"Cleopatra",** is being written and directed in Rome by **Joe Mankiewiecz.** He learned of disputes between his American and Italian crews, disputes caused by language barriers. Mankiewicz addressed his Hollywood technicians: "Just remember, when we're in Rome the trouble isn't that the Italians don't speak English but that we don't speak Italian."

• **Phil Silvers** interpolated the name "Leslie Townes" in 'Do Re Mi" because **Bob Hope** was in the audience. That's Hope's real name.

• **Sam Bronston,** producer of "King of Kings" and "El Cid", agreed to rent his Beverly Hills home to **Burt Lancaster** because Lancaster lost his own home in the Bel Air fire.

• At a luncheon for **Alan King, Myron Cohen** told of an Israeli visitor watching 85 men digging a tunnel. The visitor said this was a waste of labor "In Israel we have a simple system requiring only two men, who start digging at opposite ends. When they meet, we have a tunnel. And if they don't meet, then we have two tunnels."

• **Yul Brynner** and **Tony Curtis,** filming "Taras Balba" in Argentina, took time out to judge a beauty contest in Salta, an old Spanish-colonial type city. They found that every entrant wore a **Jacqueline Kennedy** hairdo.

• In **Shelley Winter's** five-minute telephone scene in "The Chapman Report," her "lover's" voice at other end of the line is that of movie director **George Cukor.**

• An Oriental actress in "Flower Drum Song" is named **Levey.**

• **Paddy Chayefsky** is immersed in research for a play about Rasputin.

• **Jonathan Schwartz,** who wrote the liner notes for the "Gay Life" album, is the son of the composer, **Arthur Schwartz.**

• **Edward Albee,** author of "The Zoo Story", doesn't own a suit of clothes. He wears slacks and odd jackets, but never a suit. "I never bought a suit," he said, "because as yet I haven't seen a suit I liked enough to buy."

• **Sir Cedric Hardwicke** pretends indignation at **Mary Scott** for charging in her divorce action that he said, "Marriage is for the **bourgeoisie.**"

"Had I uttered such an appalling cliche, I would divorce **me,**" insisted Sir Cedric. "My friends are avoiding me — fearing I will say something else witty like that."

"It was just a legal gimmick," shrugged Sir Cedric, "Mary knows I never said 'Marriage is for the **bourgeoisie**'".

"Because," he added, "marriage is not for the **bourgeoisie** — or anybody else."

Sir Cedric said that after two marriages, he's reminded of the time George Bernard Shaw was asked at a dinner "Are you enjoying yourself?" Shaw snapped, "Yes, but that's all I'm enjoying."

THEATRE IN TORONTO

By BARBARA I. PEARL

"THE CAPTAINS AND THE KINGS" THIS WEEK AT ROYAL ALEX

This week only, till December 9th, the Theatre Guild Productions and Joel Schenker are presenting Leo Lieberman's "The Captains And The Kings" at the Royal Alexandra Theatre.

Directed by Joseph Anthony, "The Captains And The Kings" is perhaps the most outstanding play presented thus far this season.

Reminiscent of the Rickover period, it is profound and absorbing; it stresses the uncertainties the Navy encounters in its quest for more modern means of warfare. Furthermore, it inadvertently exposes the petty squabbles and jealousies one encounters there just as well as in any other way of life.

Dana Andrews as Richard Kohner is excellent in the role of the Jewish naval captain whose attempt at advancement is thwarted at every step. His chief verbal opponent is Admiral Howard Bradley, most ably portrayed by Conrad Nagel. Between the two is Admiral Bradley's handsome son, Joe (Peter Graves), who is constantly at odds with his father. Much to the Admiral's chagrin, he supports Captain Kohner's theory that atomic energy and nuclear weapons have relegated up-to-the-present naval means of attack to the past.

Norris Wrightson, the obnoxious elderly senator so admirably enacted by Charles Ruggles, is instrumental in bringing things to a head. Because Captain Kohner would not cooperate in one of the senator's shady deals, the latter hopes to expose the knowledge that the captain's son mingled in subversive elements and then became a suicide.

The Navy, on the other hand, has its own legitimate reasons for wishing Kohner's resignation.

Excitement is added by Rose Collins (Lee Grant), naval secretary and Joe's girl friend, who forces the navy "big shots" to recognize Captain Kohner's aims and integrity.

"The Captains And The Kings" is most stirring as it provides one with a glimpse of naval know-how.

"IONESCO AND HIS AMADEE"

Eugene Ionesco's "Amedee" appears now at the Village Playhouse through December 9th.

Upon the surface, "Amedee" depicts the bickerings of a couple over the presence in their home of a corpse. This corpse, in their household for fifteen years, grows and grows. It finally becomes too big for the bedroom, its feet begin to protrude into the living room. Mushrooms even start to sprout all over.

As a fairy tale, I'll buy that At heart, everyone enjoys a fable or two.

But, when this play has a message — it becomes a little indigestible.

The dead body is supposedly the root of the young couple's troubles. It's growth is in proportion to the many dissensions they face. The appearance of mushrooms everywhere adds to the confusion.

When the body is cast out finally, Amedee, the husband, floats away. By leaving his wife, Madeleine, all troubles dissolve.

To understand what Ionesco means requires concentration Thanks, however, to the direction of George Bloomfield, "Amedee" is enjoyable without wondering about the playwright's intentions.

Tudi Wiggins plays the part of Madeleine to perfection. It is quite apparent she enjoys the farce. Moreover her "nagging" Amedee is silently applauded by every female.

Dermot Grice makes the part of Amedee plausible — the plight of a would-be writer who cannot produce anything. Living on the earnings of his wife, he continually procrastinates, always finding a reason for his laxness.

Mr. Bloomfield's lighting effects create a feeling from the extreme to another: the eerie green and the soothing blue.

Sound impressions, by Colin Fox, meant to be awesome, are delightfully funny. The settings designed by David Garratt are just what one would expect in the poor Parisian quarter.

TUDI WIGGINS in "Amedee", currently playing at the Village Playhouse.

"CARNIVAL" DUE AT O'KEEFE CENTRE

Covering the Christmas season. David Merrick will present "Carnival" at the O'Keefe Centre from December 11th through the 31st.

Based on the film "Lili", music and lyrics by Bob Merrill, the musical is a wonderland for children and adults alike.

Directed and choreographed by the inimitable Gower Champion, "Carnival" is based on the reminiscences of childhood. It includes acrobats, jugglers, dancing girls, a magician, trained dogs, a dancing bear and a puppet show.

Lili, a poorly-clad, awe-struck orphan girl, wanders into all this. She is enchanted by the magician who transforms a flaming match into a flower. She becomes speechless when the puppets talk to her.

"Carnival" is an experience for all who have never lost their belief in magic.

Susan Watson portrays the role of Lili: Edmund Ames of the Ames Brothers enacts the male lead of Paul, the sensitive puppeteer; Jonathan Luces takes the part of the smoothtongued lady killer who attracts the naive Lili. The cast also includes Jo Anne Worley and Alfred Dennis.

"TOYS IN THE ATTIC" COMING TO THE ROYAL ALEXANDRA

Lillian Hellman's "Toys in the Attic", considered by the New York Drama Critics as the best play of the 1959-1960 season, comes to the Royal Alexandra Theatre for two weeks commencing Monday evening, December 11th, through Saturday evening, December 23rd.

Constance Bennett, last seen here as Auntie Mame, heads the list of stars to be seen in this play. Anne Revere, winner of last year's Antoinette Perry Award as "best supporting player of the 1960 season" and hailed as one of the finest players on stage or screen, will be seen in the part she created on Broadway. The other co-stars are Scott McKay, well known for his many stage, screen and TV appearances, and Patricia Jessel, the noted English actress whose first New York appearance in "Witness for the Prosecution" won for her the supreme accolade of the acting profession. In "Toy in the Attic", she will be seen in the same role she enacted for many months on Broadway.

"Toys in the Attic" is a serious play, yet it has its moments of laughter.

SCOTT McKAY and CONSTANCE BENNETT in "Toys in the Attic" now at the Royal Alexandra Theatre

TORONTONIANS AT NEW YORK FUNCTIONS

NEW YORK (CJN).

U.S. national leaders will address the 75th Jubilee Celebration Dinner of Yeshiva University on Sunday, December 10th.

On this occasion, the last day of Hanukka, two other important Jewish functions will be held in New York.

John D. Fienberg, Meyer W. Gasner and Samuel S. Sable, Toronto Jewish community leaders, will attend these functions.

* * *

The United Jewish Appeal will have its national conference at the Waldorf-Astoria Hotel, with the participation of 1500 community leaders. The American Jewish Joint Distribution Committee will hold its 47th annual meeting on Saturday evening, preceding the UJA conference. Third a convocation in honor of number one hundred of **Panim El Panim,** an important Israeli publication, will be held at the Consulate General of Israel in the presence of Rabbi Dr. Joseph B. Soloveitchik. Upon this occasion, the "man of the year" in religious Jewish life, Mr. Max Stern, will be honored, as will be several leaders of orthodox Jewry. The following will receive the Harav Kook Awards: Rabbi P. M. Teitz, Rabbi Joseph H. Lookstein, Dr. Samuel Belkin, Jan Peerce and Dr. Maurice S. Sage.

Mr. Meyer W. Gasner, a publisher of THE CANADIAN JEWISH NEWS, will be the only Canadian on the program which will feature an address by the Israeli Ambassador to the United States, Mr. A. Harman.

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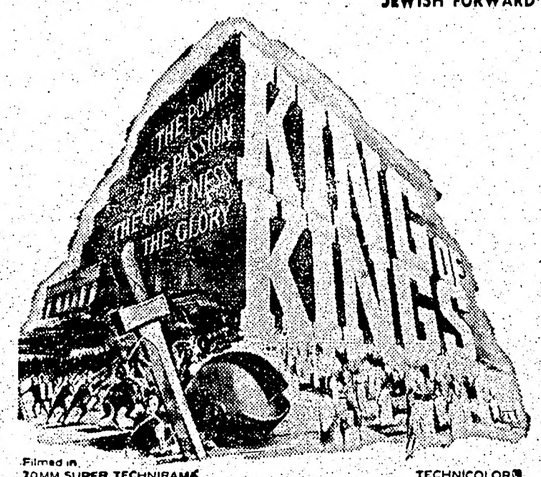

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CANADIAN MIZRACHI NEW LEADERSHIP

From Right to Left: JACOB M. LOWY, National Vice-President; JOEL STERNTHAL, National President; MEYER W. GASNER, National Vice-President; Rabbi S. M. Zambrowsky, National Chairman.

Cdn Jewish News 8-12-61

MONTREAL (CJN). The task of Mizrachi-Hapoel Hamizrachi has been defined as that of "spiritual redemption" of the Jewish people which should take place simultaneously with the process of physical rejuvenation. This formula, proposed by Moshe Chaim Shapira, Minister of Interior of the State of Israel, inspired all its resolutions. It became the theme of the convention which took place last week at the Queen Elizabeth Hotel here.

Among the important messages were the speeches delivered by Dr. Joseph H. Lookstein, President of the International Board of Governors of Bar Ilan University, Ambassador Yaacov Herzog, Dr. Nahum Goldmann.

The following were elected by the convention as members of the new administration: president, **Joel Sternthal;** honorary presidents, **Joseph Wolinsky, B. Tannenbaum;** national vice presidents, **Jacob M. Lowy, Meyer W. Gasner;** national chairman, **Rabbi S. M. Zambrowsky;** regional vice presidents, **J. I. Kraminer, Louis Shiff, Meyer Drazin, N. Sokol, I. Weinberg;** treasurer, **B. Goldstein;** honorary secretary, **Max Garmaise;** national executive, **H. Bessin, Louis Drazin, I. Gepner, J. L. Gewurz,.. Rabbi Mendel Green, Laz. Greenberg, Max Greenberg, G. Grubert, Rabbi M. Halpern, O. Hochman, A. Kurtz, M. Lebovic, Rabbi M. Lewittes,.. Sam Mestel, Leon Petegorsky,.. Maurice Pollack,.. Mr... Rosenzweig, Furt Rothschild, Erwin Samson, Carmi Schwartz, Gershon Stern, Rabbi I. J. Teicher, C. Weinberg, Dr. M. B. Weinberg, Ed. Whitzman, Charles Wolfson, A. Wortsman, Rabbi W. S. Wurzburger, Joe Zelfman, Louis Zuker.**

ORGANIZE TO AID CENTRAL FUND CONGREGATIONS

"In Shaarei Shomayim and Clanton Park we already have two fine examples of synagogue interest in the Central Fund for Traditional Institutions" says co-chairman Meyer W. Gasner.

"Much of the Leadership now serving on the Board of Directors and Committees," continued Mr. Gasner, "has been drawn from Shaarei Shomayim Congregation which has supported the Central Fund from its beginning in 1959".

On the initiative of Rabbi Morris Gorelik, Clanton Park Congregation has formed a Central Fund Enrolment Committee, headed by Dr. Norman Shaul, Dr. Leo Wolfson and Eli Munk. A Brotherhood Meeting early in January will be devoted entirely to a Central Fund presentation.

How best to interest congregations in the work of the Central Fund is a problem which has been exercising the minds of the three co-charmen of the Subscription Committee.

Spurred by the efforts of Clanton Park and Shaarei Shomayim, Moshe Nussbaum, Kurt Rothschild and Saul Sigler have planned a seris of meetings with many spiritual leaders and representative groups of Toronto congregations.

THE WORLD OVER

SITUATION IN ALGERIA CRITICAL

ALGIERS, (JCNS) — The situation of the Jewish Community in Algiers is becoming increasingly critical. The O.A.S. (French Secret Underground Army Organisation), as well as the F.L.N. Moslem rebels, are steadily intensifying their attacks on Jews and their properties throughout the country.

After the murders by O.A.S. for purely political reasons of Mr. David Zermati, the Setif Jewish leader and of Mr. William Levy, the Socialist leader, new attacks on Jews, picked at random, are taking place daily.

On Monday an O.A.S. plastic bomb destroyed a small shop dealing in religious articles in Algiers. The same day F.L.N. terrorists attacked four Jews in Constantine, killing Mr. Adolphe Levy and wounding the others.

BELGIAN LITERARY PRIZE TO JEWISH WRITER

BRUSSELS (JCNS) — The "Prix Victor Rossel", the highest Belgian literary Prize worth 100.000 BF (about £715), has been awarded to Mr. David Scheinert for his novel "Flamand aux longues oreilles".

Mr. Scheinert, who is 45, was born in Czenstochova (Poland) and went to Belgium in 1924. During the War he lived in hiding and took an active part in the Belgian underground and resistance movement. His parents were deported by the Nazis.

JEWISH POLISH WRITER ON TRIAL

PARIS, (JCNS) — The trial of the Polish Jewish writer Naftali Hertz Kohn, started in Warsaw the Paris daily "Le Monde" reported yesterday Kohn was arrested on December 23, 1960 on his return from a visit to Rumania. He is accused of having "calumnated Russia & Rumania".

"Le Monde" expressed the hope that the writer, who is in bad health, would find the Court's clemency.

ANNEKE BEEKMAN TURNS UP

AMSTERDAM, (JCNS) — Anneke Beekman, the abducted Jewish orphan girl missing for more that 13 years, has now returned to Holland. She issued a statement to the Press through the Vanmoorst sisters' lawyer, in which she said that she had been in France for the past seven years, and stayed at an unidentified place and under an assumed name. "It left Holland voluntarily", she stated.

She appealed for mercy in favour of the Vanmoorst sisters against whom a six-month prison term is still pending Anneke said she intends to complete her studies after a brief rest.

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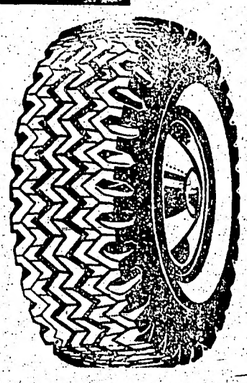

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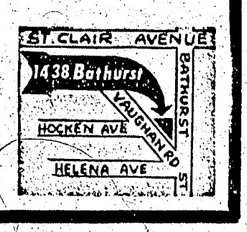

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

THE CENTRAL FUND

The Central Fund for Torah Institutions will hold its annual meeting this coming Tuesday. This meeting we feel sure, will attract all those in our community who are interested both in the support of Torah study and in a modern approach towards securing the existence and development of Torah institutions.

We in Toronto are especially proud of this concept of centralized fund raising for institutions fulfilling our paramount task: disseminating Torah knowledge. The concept of bringing an end to chaos and irresponsibility in a field which, from the historic point of view, is the most vital area for the battle of Jewish existence certainly deserves our staunchest support. At the time this Fund was born, the unreliability in collections for Yeshivot had reached its peak. No one believed that **some** organization was possible; many gave up their interest in the support of Torah institutions because of this situation. Then the Central Fund was created.

Thus Toronto demonstrated to the entire Jewish world that the ideal of defending Torah interests, of supporting the existing Torah institutions throughout the world and creating new ones wherever necessary, is not incompatible with organization and order. Quite to the contrary, many communities on the North American continent are studying now the successful experiment begun in Toronto and consider it worth emulating. We can safely predict that, in the not too distant future, the Central Fund idea — the idea for centralizing and properly administering collections for Torah institutions — will be embraced by all of North American Jewry.

NEW THINKING IN THE HISTADRUT

Premier Ben-Gurion's call to the Israeli Labour movement to reconsider its own basic assumptions is wholly welcome.

The danger of ossification, and the deadweight of nineteenth-century European progressive ideas, irrelevant or worse to twentieth-century Israeli conditions, have long been remarked on by outside observers, but Israeli Socialists have been slower to re-appraise their ideological orthodoxy. This tardiness has cost them dear, and lies at the root of many economic and political difficulties alike.

Ideological rigidity has led to the misallocation of labour and resources.

Holding fast to "Orthodoxy" to avoid antagonising militants has resulted in the education of part, at least, of the rising generation, in the same spirit. Ideological considerations, too have helped to perpetuate distinctions among Diaspora Zionists where no practical differences exist.

It is characteristic that the call for fresh thinking should have come from Mr. Ben-Gurion himself. Once again he has shown himself to be among the first to grasp the need for new ways of action and thought. It is to be hoped that his dynamism will overcome obstacles and bring about much-needed new thinking.

PAST TIES

The passing of two elder Jewish citizens recently - Mr. Charles Draimin, in his eighties and Mr. Joseph King, in his nineties - coupled with the death of the late Miss Violet King about a year ago, is a reminder that our contact with the early days of the Jewish community in this city is thinning out despite the relative newness of its history.

The two who died within a week of each other were brothers-in-law. Between them they represented in a sense, the two congregations that were the backbone of our early **kebilla.**

Charles King, father of Joseph, came from Bohemia to Whitby where he founded a tannery. His family were attached to the Holy Blossom Temple.

Jacob Draimin, father of Charles, found the drift to Reform at the Holy Blossom not to his liking. He helped found the Goel Tzedec Congregation (now the Beth Tzedec).

These references to our historical background serve to remind us that Buffalo, with a community of Jews less than one third the size of ours, has reproduced an excellent historical study of itself. Stuart Rosenberg has done as much for neighboring Rochester, N.Y., and Arthur Chiel has recently authored an excellent chronicle of Jewry's beginnings in Manitoba.

It would be a welcome and worthwhile project for an individual or agency to provide the funds that would enable some scholar to devote serious attention to Toronto's Jewish history.

WHEN THE FACTS ARE IRRELEVANT

The question of humane slaughter and the relation of this concept to **shechita** is a subject that clearly demonstrates the potential obtuseness of the human mind.

Next week will be a year since the method of shackling and hoisting animals before slaughter was declared illegal. It is also twelve months since almost all kosher slaughter establishments in this country have been using a new device for pre-slaughter restraint, a device that has the full approval of Rabbis J. B. Soloveitchik and Eliezer Silver, scholar and dean respectively of the North American Rabbinate. This has been unequivocally sanctioned by the SPCA's and the Federal government veterinaries.

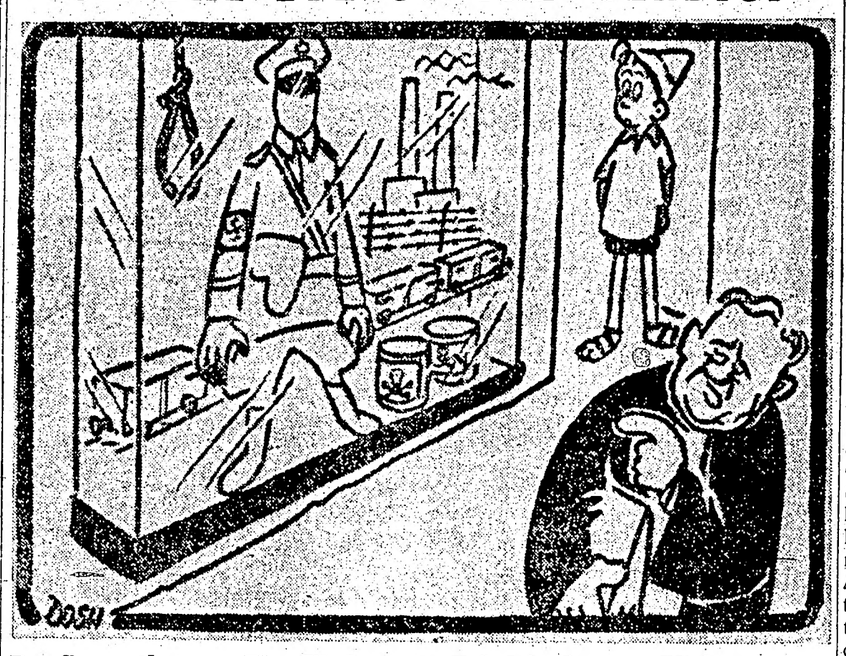
Now — in the same month of November 1961 — after all this experience, the **St. Thomas Times-Journal** published an editorial as though nothing had happened, as though all the attendant circumstances of the kosher slaughter process were the ultimate in cruelty and as though change and improvement were still being fervently hoped for in a better future.

To add insult to injury, the editorial suggests that Adolf Hitler might be given a word of commendation "for having" prohibited the kosher method of killing in his campaign against the Jews. This is a deplorable lapse in editorial taste which does shame to the reputation of Canadian newspapers.

What can be done about this kind of editorial? Complain? Send in a letter of explanation? Demonstrate the facts?

We doubt it. We are inclined to be pessimistic. We feel that the St. Thomas editorial writer has his mind firmly made up and does not want to be confused by the truth. How much more fun it is to be superior and point out how dreadful other people's ways are! It's so very comforting to the ego!

ON THE EVE OF THE VERDICT



Dr. Servatius: — The Eichmann Trial is Just a Show.

MAARIV, TEL AVIV

Canadian Panorama

BY MORDECAI HIRSHENSON

FEP CALLED "RED MOVE"

Alberta's Social Creditors, true to the "know-nothingness" of their obscurantist tradition, don't like anti-discrimination laws. They've asked their government (also Social Credit) to reject such a law because they say it is "subversive," "Communistic" and "anti-Christian."

This move came after a deputation had appeared before Alberta's Premier Manning to ask for this kind of legislation (Alberta is the only province in the West not to have it). The Alberta Social Credit League complains that the legislation has for its purpose the threat of legal blackmail — to force subversive agents into positions at present closed to them. "They are demanded by Communists, Socialists and certain false fronts . . . they are a clever piece of Communist strategy disguised as a cloak of brotherhood," said MLA William Tomyn. "FEP," he went on, "makes it easier for our enemies to move into key positions in our industries. It is both anti-freedom and anti-Christian."

Among the groups who advocated this "anti-Christian" legislation in the deputation to Premier Manning were the Roman Catholic diocese of Edmonton, the Women's Auxiliary of the Anglican diocese of Calgary, several United Church Presbyteries, the Calgary Presbyterian Church and the Edmonton Strathcona Progressive Conservative Women's Association. Alberta's sister Social Credit province of British Columbia has also enacted such laws, with no visible loss of freedom or damage to faith.

ANOTHER ACTRESS-CONVERT?

Conversion to Judaism is apparently so fashionable among entertainers these days that interviewers select it as a favourite topic when talking to actresses.

A local interview with Jan Sterling (described by Morris Duff as "still both beautiful and busty") was devoted mainly to Miss Sterling's interest in Israel and her possible conversion to Judaism. Miss Sterling, who is married to a Jew (her former spouse was the late Paul Douglas), freely discussed the idea of conversion to Judaism with Duff. She maintains that she will not take any step in that direction at present since, being an actress, it might be misconstructed as a publicity stunt. "I will wait until nobody cares what I do" she said.

What the reporter did not convey was why Miss Sterling is contemplating becoming a convert. In general, public discussion of what should be a very private matter at this stage is, to say the least, astonishing though one is accustomed by now to the Hollywood habit of "total" self-exposure.

MR. TWARDY'S DOUBLE STANDARD

During the past year or so Stanley Twardy, the Globe & Mail's occasional contributor on matters pertaining to religion, has ruffled theologians of all major trends in Christianity by his objective look at their church development and ritual. Playing no favorites, he commented on the Papacy's recent move which dethroned several saints of long-standing, discussed the cult of miracles and relics and behaved, in most respects, like an untrammeled researcher who has no preconceived, built-in prejudice when it comes to dissecting and analysing religion and religious ideas.

TRINITY NOT GRASPED

However, when Mr. Twardy approaches Stuart Rosenberg's "Bridge To Brotherhood", which discusses the links between the Christian and the Jewish faiths, he assumes a complete turn-about. Here he becomes the defender of Christian orthodoxy versus any move which identifies his own religion as merely an off-shoot of Judaism. He complains that Dr. Rosenberg does not fully understand the concept of the Trinity and the divine nature of the Nazarene. "The Christian reader", he says, "may be pardoned for wondering if the rabbi has not deviated from his purpose when he dwells almost as much on explaining Christianity as he does on Judaism. He will also wish that the rabbi had grasped better such basic notions of Christian belief as the doctrines of the tribune Godhead and the divine mission of Christ . . . The rabbi makes many references to the Jewish origin of such Christian rites as baptism, ordination to the ministry, liturgical observances, adaptations of the Jewish calendar, oral singing in churches and such expressions as Amen and Allelujah.

By wrongly emphasizing these parallels, Rabbi Rosenberg robs Christianity of all that is original and waters down its content to a point where he can assert that the Lord's Prayer and the Sermon on the Mount are but 'a terse summary of basic pharasaic doctrine'. The reader is left with the impression that Christianity is only a poor and misguided imitation of Judaism, an evolutionary offspring of Jewish teachings. . . ."

Apparently Mr. Twardy feels competent by reason of his own Christian background and theological training to deal frankly with questions of Christian ritual and belief. He does not, however, grant the same right to persons who have been raised in another tradition.

HANUKKAH NO SYNAGOGUE FESTIVAL

We don't know where the metropolitan press and radio receive their information on Jewish festivals and the like. However some of it could bear some checking.

Last week's newspapers and radio announcers (including the Daily Star and CFRB's Jack Dennet), upon announcing the festival of Hanukkah, stated that special services will be held in the synagogues.

This is not so. There is no special service for Hanukkah in the traditional synagogue. All that is done to mark the occasion is the insertion of the **Al Hanissim** prayer in the daily **Sh'monah Essrah** (the eighteen benedictions) and the recitation of the selections from the Davidic Psalms known as **Hallel.**

Of all the festivals and semi-festivals in the Jewish calendar, Hanukkah is one that is primarily a home rather than a synagogue festival.

Letters To The Editor

RELIGIOUS COERCION?

Dear Editor:

In reference to the article in the edition of October 13th, regarding the children in Ramat Hadassa, I draw your attention to the fact that this report does not correspond with one given by a rabbinical commission who had visited this camp. The commission which included Rabbi Menashe Malul (Rabbi of Bnei Brak) and Rabbi Jekutiel Esrieli (of Sichron Jacob) was sent to Ramat Hadassa in accordance with an agreement between Chief Rabbi Nissim and Mr. Kol of the Israeli Youth Aliya.

The commission reported that, of the sixteen *madrichim* in the Camp, only two are religious. A very small group of children attend morning services on weekdays and there are no *Mincha* or *Maariv* services. The school in Ramat Hadassa is not religious, nor are the teachers. All girls are compelled to wear shorts, as do the women teachers. The entire camp in Ramat Hadassa may be considered moderately conservative and not, as Mrs. Zimmerman writes, an orthodox one.

Therefore it is no wonder that children from North Africa who come mostly from strictly orthodox families quickly lose their religious identity. It was impossible to send a religious delegation to the hotel where they were until their journey to Israel. Only after sharp protest by Swiss rabbis and leaders of all religious organizations were a small group able to visit these children.

The situation in Israel was remedied somewhat by the visit of approximately one hundred Yeshiva boys in Ramat Hadassa. Two religious delegates have been added to the commission which decides where the children are to be sent. Naturally those children already placed in non-religious homes and *kibutzim* could not be relocated. In fact, not a single child was sent to a Yeshiva or to the orthodox *kibutzim* of Sde Chemed or Rishon Le-Zion.

Apparently Mrs. Zimmerman has not seen the above mentioned report of the two rabbis I shall be glad to submit to her a copy if she so wishes.

Herman Landau

A Letter From Broadway

By DR. TRUDE WEISS-ROSMARIN

THE BIBLE AND SHOW BUSINESS

New York's Broadway theatres have been in the doldrums for the past two seasons. Indeed, **My Fair Lady** is still going strong; so are a couple of other musicals. But when all has been said for successful musicals, "the play's the thing" that counts in theatre. The longevity of **My Fair Lady** is largely due to its indebtedness to Shaw's **Pygmalion.** Although people look to the theatre for entertainment, the stage which is geared exclusively to amuse, will discover, as Broadway has, that amusement for amusement's sake runs stale in the end. Thornton Wilder, the noted playwright, correctly said the other day that Broadway's fiasco — it is also a financial one, so much so that the city fathers were moved to repeal the special theatre tax — is the dearth of genuine drama.

Mr. Wilder's observations are borne out by the success of Paddy Chayefsky's Biblical drama **Gideon.** Within twenty-four hours of the opening and "rave reviews," ten thousand dollars worth of tickets had been sold at the box office, while advance mail order and benefit sales added up to almost half a million dollars. Indeed, his reputation as the author of **Marty, Middle of the Night,** and **The Tenth Man** stood Chayefsky in good stead. Equally — and perhaps more important, nowever, — is the theme of Broadway's newest "hit." Besides all else, the Hebrew Bible is excellent drama. Two seasons ago, this was attested by Archibald McLeish's **J. B.** a transposition of the theme of the Book of Job with a modern setting. **J. B.** is not a distinguished play and its association with Job is weak. Still, **J. B.** was a "hit" on Broadway and it continues to be a success in "little theatres" throughout the U.S.

Those who agree with the Reconstructionists that religious naturalism is both the will of God and the mood of contemporary Jews, will have to explain why sophisticated New York audiences are not "offended" by the anthropomorphism of Chayefsky's **Gideon** which brings the angel of God, wonderfully played by Frederic March, smack upon the stage. This does not mean that the critics who hail **Gideon** as a milestone, both in Chayefsky's career and of Broadway, believe in angels. It certainly betokens, however, that modernity and sophistication do not render symbolism superfluous. Jewish tradition rarely took angels literally. It is informed by the mature sophistication (in contradistinction to the shallow, philistine literalism of those who want to look every angel into the mouth and translate every symbolism into drab factual language) which can cope with "supernaturalism" without loss to intellectual integrity.

Another "hit" with Biblical associations, though faint ones, plays to packed houses less than a hundred yards from the Plymouth Theatre where **Gideon** is quartered. This one is a musical with the fetching Biblical title, **Milk and Honey.** There isn't much of a plot (two widows go husband-hunting in Israel, the Land of **Milk and Honey**), but there are just enough Chalutzim and Israeli tunes and dances to accelerate the heart-beat of the "American Jew at heart". And, of course, there is Molly Picon, the incomparable queen of the art of dispensing schmaltz, nostalgia and the aroma of grandmother's kitchen on **erev shabbos. Milk and Honey** is a hit too. Tickets are as expensive as, and the scramble for them is, almost as intense as for **My Fair Lady** admissions, which goes to prove that New York theatre audiences are not so very different from the Israelites in the desert who contributed their valuables for the Sanctuary — but also for the Golden Calf.

SERMON OF THE WEEK

THE LIGHT OF DAY

As soon as the morning was light, the men were sent away.
(Genesis XLIV. 3)

Commenting on this verse, the Midrash tells the story of an inn keeper who used to lure his guests out into the darkness at night time and into a nearby wood where a group of robbers would be waiting to fall on the unsuspecting victim.

On one occasion Rabbi Meir stayed at the inn and when the scheming host invited him to walk outside, Meir replied that he was waiting for his brother. "Who is your brother?" asked the inn keeper. "His name is Ki Tov," answered the rabbi. At this the inn keeper volunteered to go out and find him, thinking of the possibility of yet another victim.

In due course he returned, not having been able to find Meir's brother, and next morning at the light of dawn, as the rabbi was making to depart, he asked him "Where is your brother?" At this Meir replied "Can't you see that he has already arrived? for it is written: "And God saw the light — Ki Tov. That it was good". Rabbi Meir, with his understanding of human character, prepared to travel on the road in daylight rather than risk the dangers of his hosts foul play during the darkness.

But the text and the Midrashic story teach more than a counsel of worldly wisdom: their lesson can be just as effectively applied to a contemporary problem which seems to give cause for concern to some sincere, though perhaps misguided, members of the community. Every now and then the point is made that certain religious problems should not be discussed in the Anglo-Jewish press and that preachers and lecturers should be more reticent in their sermon and lectures.

It was agreed that a certain professor should not have been given a platform to air his peculiar views about the Bible, and that the Beth Din, the Kashruth Commission, the treatment of applicants for proselytization, and the institutions and works of the "Establishment" should not be publicly discussed. "After all," it is argued, "What do the laymen know or understand about these things"?

The argument seems tempting until we remember that part of Judaism's greatness is due to its democractic spirit which was deliberately fostered in the synagogue and the schoolroom. The great Talmudic tradition is based on the principles of free discussion and honest enquiry, and this tradition has generally speaking, been transmitted to subsequent periods of our story. Some there are who would see in this a weakness. But they are wrong; rather is it Judaism's strength. A strength born out of conviction that, after testing alternative viewpoints, Judaism remains supreme. We need not fear critical examination and earnest discussion. Rather should we welcome it. That Judaism which cannot stand up to the light of enquiry will not survive anyway.

"The morning was light". Light is an appropriate metaphor by which to describe Judaism and the spirit in which it can best flourish. Not in dark corners of ignorance or examination. Judaism is strong enough to ride the rough examinaion. Judaism is strong enough to ride the rough waves of any criticism, and because of its truth we can commit our lives to its teachings.

PARLIAMENT HILL NOTEBOOK

By MAX BOOKMAN

CJN OTTAWA BUREAU CHIEF

RAANAN SIVAN PROMOTED TO COUNSELLOR

OTTAWA — Raanan Sivan, First Secretary of the Israel Embassy in Canada's Capital, has been promoted to Counsellor. The announcement was confirmed by the Israel Ministry of Foreign Affairs.

Only last week this column mentioned the outstanding results that Mr. Sivan had achieved with the Israeli Trade Mission to Canada. Many other undertakings, including that as speaker at numerous clubs and organizations, Jewish and non-Jewish, had definitely marked Mr. Sivan as a future career diplomat in the Israeli foreign service.

RASMINSKY'S NAME ON CANADIAN BILLS

The signature of Mr. Louis Rasminsky, Governor of the Bank of Canada, has been appended to a new issue of dollar bills of various denominations. The issue bearing his name will soon be in general circulation. His signature will replace that of Mr J. E. Coyne, who was Mr Rasminsky's predecessor in the office of Governor of the Bank of Canada

Recently Mr Rasminsky was received by His Excellency, the Governor General of Canada. On that occasion the Governor of the Bank of Canada introduced to the vice-regal representative his opposite number in Great Britain.

ISRAELI EXPORTS TO CANADA MOVE UP

Bureau of Statistics have released official figures showing imports to Canada for the period ending in June, 1961. During the first six months of the current year, Israel sent to Canada $1,861,271.00 in exports, an increase from $1,353,422,00 for the same period last year. For June, 1961, the Bureau of Statistics notes that Canada imported from Israel some $190,642.00 in goods compared with $128,511.00 for June, 1960.

During that period Israel exported to Canada about ninety-one different items. Running neck and neck for top position are Israeli oranges ($561,490.00) and unset diamonds ($561,873.00). The former represents over eight-and-a-half million pounds of oranges, the latter 5,008 carats. In third spot with a value of $129,875,00, is "peanuts green, shelled or not", an increase from $46,513 00 for period ending June 1960. and — we can't resist the pun, this is "not peanuts."

Some of the items of export from Israel to Canada include: bubble gum, ball point pens, artificial teeth, various types of clothing, textbooks, religious articles required by both church and synagogue, and various types of lumber.

BREAD, PASSOVER MATZO PRODUCTS

The above title is used by the Bureau of Statistics to describe the import of matzos. Why "bread", is not necessarily a mystery since the listing and code number happens to be under "food" items and for the DBS it is just a convenient way to code the items.

Final figures available concerning the import of matzos are as follows: from the United Kingdom, $1,459.00; from Israel, $10,153.00; from the United States, $297,746.00 for a grand total of matzos imported into Canada (for Passover) of $309,358.00.

As this is the period of Hanuka, not Passover one, would think we'd be concerned with figures on candles intended for our Festival of the Lights. These, however, are not available.

PROTOCOL — TOASTS TO ISRAEL

In many circles it has become a habit at banquets, weddings and bar mitzvahs to drink a toast to the Queen and one to the president of Israel. Probably those who sponsor these events are unaware that, in numerous cases, it is incorrect in Canada to toast the leader of another country. Official protocol demands that the ONLY TIME a toast to the president of Israel is rendered is when an official representative of the State of Israel appears at the head table. At all times it is proper, at a formal affair, to toast Her Majesty.

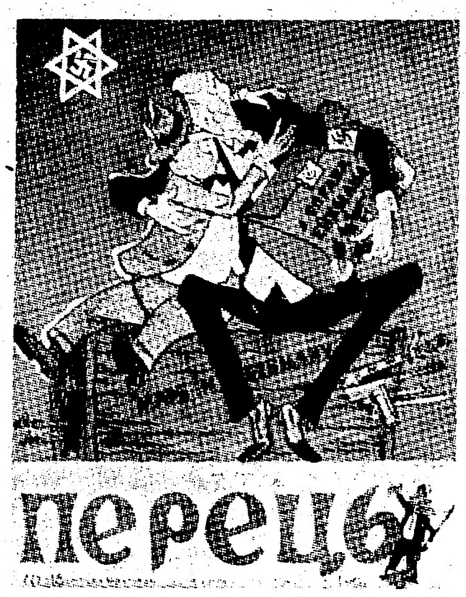
REPORT FROM PARIS

By MAURICE CARR

SOVIET JEWISH GENERAL DEFENDS ASSIMILATION

PARIS — Soviet Jewish General David Dragunski told a press conference here that "disappearance of the Soviet Union's three million Jews through assimilation is inevitable." He made it plain he saw nothing wrong with the looming extinction of Russian Jewry.

Gen Dragunski, who is a politician as well as a military man — he is a member of the Supreme Soviet — declared on Thursday that he saw no objection to the principle of freedom for Soviet Jews to emigrate to Israel but was sure that if a referendum were held on the subject "no more than 100 Jews would want to leave



An Anti-Semitic cartoon in a recent Ukrainian Soviet Magazine

and then only elderly ones who are at a loose end."

"For the rest, which Jew would want to swap Moscow or Leningrad for Haifa or a kibbutz? For that matter settle in Israel?" he demanded.

Asked if he would care to visit Israel, Gen. Dragunski replied, "Yes, but I am sure Ben-Gurion wouldn't grant me a visa."

As to Israel's foreign policy, the General said he shared the views of Israel Communist leader Mikunis on the subject, adding, "I wish Israel to become a truly sovereign and independent state. We don't expect her to go Communist but why can't she be neutral like say, India?"

He continued, "It is repellent to see Ben-Gurion shake Adenauer's hand." Referring to the Eichmann trial, Gen. Dragunski complained of the slowness of Israel justice "which seems to be trying to ensure that Eichmann will die of old age."

As delegate to the latest Soviet Communist Party Congress Gen Dragunski categorically denied the American press report that a group of Jewish generals submitted to the Congress a memorandum calling for restoration to Jews of rights deprived by Stalin.

Pressed to explain why with de-Stalinization proceeding full blast the Kremlin had not decreed return to the **status quo anto** prevailing before the Stalinist anti-Jewish persecutions — why Jewish schools, the Yiddish daily press and theatre had not been re-opened — the General claimed there was an ever diminishing demand for Yiddish publications and culture in general. The new Yiddish review "Soviet Heimland" was issued not because it was really needed but "for political reasons," Gen. Dragunski stated — a plain implication it was a sop to public opinion in western countries.

Gen. Dragunski gave a rosy picture of the emancipation of Soviet Jews who "by the hundreds hold the highest responsible posts in the state machinery as in no other country in the world."

Himself the son of a poor, itinerant tailor, David Dragunski rose from the ranks of the Red Army, and as a colonel liberated Auschwitz. He was promoted to general after the death of Beria and was twice awarded the title of Hero of the Soviet Union in virtue of which a monument to him was erected in his native village.

His daughter is married to a Ukrainian — "so there's a bit of difficulty; we don't quite know whether my grandchildren are Jewish or not." Gen. Dragunski said. But he made it abundantly clear that while he does not disavow his Jewish origins he has absolutely no desire to see Judaism preserved for the future.

According to him, Diaspora Jewry everywhere in the West as well as in Russia is doomed to vanish through assimilation.

ALL THE FACTS

By Sen. Hubert H. Humphrey

THE BERLIN CRISIS

It is my view that the Berlin crisis of 1961 was precipitated by the Soviet leadership for three principal reasons:

To create a fulcrum for the possible dislodging of West Germany from the rapidly developing coalition of West Europe.

To provide Nikita Khrushchev with a vehicle to demonstrate to his Stalinist opposition how vigorous, tough, and militant he is capable of being.

To prevent the fatal hemmorhage of the East German economy, on which 20 Russian divisions are based.

Khrushchev's long-range objective must be to somehow induce the West Germans to turn away from the West, by creating among the West Germans a distrust of the West upon which some future German leader of another stripe than Konrad Adenauer or Willy Brandt might rise to power—a new leader who might be convinced that his destiny lies with the East rather than with the West. This is a long gamble for the Soviet, but Khrushchev does not appear to have any other recourse, in the face of the massive, overwhelming economic power represented by the new Europe of which West Germany is such an integral part.

* * *

Despite his recent difficulties in forming a government of the Federal Republic, Chancellor Adenauer is clearly the man in charge in West Germany, and it was of the greatest importance, after the new government was formed, that there be a personal meeting between President Kennedy and the Chancellor. The leadership of the Federal Republic must fully and unreservedly participate in the formation of the Allied position on Berlin and Germany.

This is a prerequisite for the crystallization of a unified Allied position. It is also the best means to frustrate any future Soviet effort to persuade West Germany to make a deal with the Soviets.

In this connection, I have strongly indorsed the suggestion made to me in mid-October by the leadership of the West German Bundestag that there be a meeting between the Bundestag leaders and the Democratic and Republican leadership of Congress. I feel that a frank and quiet exchange of views among these two groups of legislators can be helpful in bringing about a strong, unified U. S.-West German position, and consequently, a strong and unified Allied position. No negotiations with the Soviet leadership can possibly be productive and reasonable unless our negotiators are operating

(Continued on page 10)

ONLY IN AMERICA

By HARRY GOLDEN

KNISHES IN THE CAROLINAS

In most of the cities of the South you can now buy frozen knishes. Ah, what a wonderful country, America!

It is important that you pronounce the **k** in "knish". Those who were not raised on the Lower East Side of New York, but who have learned to enjoy knishes, have trouble with the pronunciation. Recently a fine Southern lady came into the local delicatessen and said, "Leo, will you-all give me a half-dozen of those nishes, please?" Of course Leo tried to look wise, but he hadn't the slightest idea what the lady meant, until she walked over to the freezer.

Here I would take issue with the delicatessen man. The principle, "The customer is always right", can be carried too far when he falls in step with her by saying under his breath, "Here are your nishes", or, if he doesn't actually say it, at least he doesn't correct her. This is a serious mistake. I believe that any lady who has the intelligence and imagination to buy frozen knishes deserves to be set straight on the pronunciation.

You will probably wonder why I have delayed so long in telling you just what knishes are, but I have procrastinated deliberately.

After all, what can you say to do them justice? A mere description is certainly inadequate. A knish is a sort of pastry, but it isn't really a pastry. What it is really is a thin layer of dough, not unlike an apple turnover in construction. (I hope I am forgiven for mentioning an apple turnover in the same paragraph).

The filling around which this thin layer of dough is wrapped varies; sometimes it is mashed potatoes, heavily spiced; sometimes it is kasha, a heavy groats cereal; sometimes the filling is cheese or chopped meat. Mostly, however, knishes as we know them are filled with mashed potatoes or kasha.

They are then baked to a nice crisp brown, and in the old days you could go into a store and buy two knishes and a cold drink for 15 cents and feel just as good as the big shot in Delmonico's or at the Waldorf.

There are many old-timers from the Lower East Side who will remember that pioneer knish store on Delancey Street. It was a fairly large establishment and the fellow had a big sign covering the entire 40-foot front of his store. The sign was divided into 12 equal panels, like the comic strips which came some years later. In each of these panels was the figure of a gentleman in the act of going into the store to eat knishes.

The first panel showed him looking like a scrawny guy, with ragged clothing and hair mussed. The second month of his eating knishes, the fellow was beginning to fill out a little. He seemed to be a little happier, too. In the third panel, the fellow had bought some brand-new clothes, his stomach was getting bigger, and he had a jaunty spring in his step; and so it went down to the twelfth and last panel, in which our friend wore a high hat, a Prince Albert coat, spats, and nonchalantly twirled a cane. He had a huge stomach and in his necktie was a diamond stickpin. Such was the history of a man who ate knishes for a year.

IS SHOVELING SNOW BETTER THAN CUTTING GRASS?

People were thinking longingly of winter. "I do not care how cold it gets, give me the winter any time", is the expression you heard on all sides during the hot and humid days of September.

But it resolves itself down to the one question; Is it better to shovel snow than to cut grass"? It is no simple question.

While it is true that if you don't shovel snow, you can't get out, it is also true that if you can't get out your boss certainly doesn't expect you to show up for work. No such benefits accrue to cutting grass, which simply takes up prime weekend time.

Before anyone moves to the suburbs, these are vital considerations since out in the country a man has to do both.

More people have heart attacks shoveling snow than cutting grass. This is because during the winter the air is more rarefied, there is less oxygen in it, and the exertion on the heart is often too much.

Shoveling snow is shoulder and heart work, cutting grass is leg and lung work.

A snow shovel costs in the range of $10 while a lawnmower can run anywhere from $19 to several hundred. This certainly helps balance the danger of snow-shoveling.

Even though the neighbors complain about your untidiness, you don't have to cut the grass. In fact, you can even tell people you're letting the lawn go to hay in order to wipe out the crab grass. This, of course, rules out croquet as a summer pastime.

But then a lot of people don't care for croquet. They would rather spend the afternoon drinking gin-and-tonic which seems to me a not unsensible preoccupation, to indulge a periphrastic construction.

It would look as though shoveling snow is the more important activity, but we forget that cutting grass has more use than simple lawn beauty. Giving a kid an allowance in return for cutting the grass is a beautiful way to instill discipline and it certainly justifies a liberal allowance, which the kid will get, even if he doesn't cut the grass. You can hardly tell an 11 year old to get out there and move 12 tons of snow in return for his allowance, since you are never sure when and how much snow will be there. The child is liable to think you are taking advantage of him.

Therefore cutting grass has a potential social purpose. It is my conclution that cutting grass is more important than shoveling snow.

POLITICS

Politics in not so much a queer game as a weed-filled garden in which the first flower often strangled is loyalty.

The genius of a politician manifests itself in his election and re-election. It has to be an instinctive genius, one which hardly feeds itself on friendship, loyalty, and gratitude.

The politicians' credo has been summarily stated by the famous Vicar of Bray who kept office in good old King Charles' golden days.

"The Vicar of Bray," wrote Disraeli in his **Curiosities of Literature,** "was a Papist under the reign of Henry and Protestant under Edward. He was a Papist again under Mary and once more become a Protestant in the reign of Elizabeth.

"When this scandal to the gown was reproached for his versatility of religious creeds and taxed for being a turncoat and an inconstant changeling, he replied, 'Not so neither; for if I changed my religion, I am sure I kept true to my principle, which is to live and die the Vicar of Bray' ".

During a recent administration, the politicians affected blunt speech in which they mixed up a sufficient number of uh's and dangling participles to prove they were level-headed and ordinary folks. Now there's a little more rhetoric around, but I doubt that our new President will drive any of the politicians to poetry because there is a limit as to how far they will go. However it is evident that they certainly dress better.

Just how resourceful a politician can be I recall from my youth on the Lower East Side of New York City. I remember a great reform movement against Tammany down there and stood spellbound before a soap box while a reform candidate castigated the local Tammany man and called him as vile as anything under the sea, on earth or in the air.

Not too long later, I passed by a saloon, looked under the swinging doors, and there locked arm in shoulder over two schooners of beer, were the reform and Tammany candidates swapping stories and laughing uproariously.

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A NEW SERIES

By Dr. Stanley Rabinowitz

GOING STEADY AND DATES

A TIME TO MARRY

At five years one is ready for the Scriptures, at ten years for the Mishna, at thirteen for the Commandments, at fifteen for the Talmud, and at eighteen for marriage.

—WISDOM OF THE FATHERS

The trend in the United States is for marriage at an early age. Half the girls in our country are marrying before they are twenty. One out of four eighteen-year-olds is married, but there are times when marriage, even with love, must be postponed for valid reasons. This is the stuff of which heartaches are made. This is the substance of the love drama.

It's classic drama: boy meets girl, boy kisses girl, boy leaves girl. A girl concludes that all men are beasts and faithless, but the truth is that both are probably sincere— except the boy must go to college to find a place for himself in the world. There is a great deal for both to do before they can take love seriously—and therein lies the pain of youth.

It wasn't always that way. There was a time when marriage was the immediate target of the adolescent. Its trigger may have been the 18th birthday, if not love. The time-table quoted above was outlined by Rabbi Jehuda ben Tema who lived about 1500 years ago.

In those days love and marriage were almost simultaneous. In fact, marriage preceded love. If the person was biologically and emotionally ready for love, he was ready for marriage. Betrothals and engagements frequently took place at a very early age, sometimes even at infancy, with the arrangements being made by the parents. Of course, the parties to such a betrothal had the right to reject the preselected partner when they came of age and before marriage was consummated.

There were good reasons for infant betrothals, and many reasons why early marriages were desirable in ancient times. In pre-democratic times, life was a series of uncertain hazards; life expectancy was not great and, for the Jew, life was even more hazardous as he was victimized by mob, army, and feudal lord. When parents brought a child into the world there was little they could do to provide security for the child. There were no insurance companies, and there was little wealth. In betrothing their child at an early age, they provided potential in-laws for their child and thus multiplied by two the number of adults who would be interested in the child's welfare. If something were to happen to the child's parents, the future in-laws would assume a measure of responsibility for this orphan who was destined to be their son-in-law or daughter-in-law.

Today we enjoy a greater measure of security. Our ability to provide for our children's future welfare and our longer life expectancy remove these reasons for infant betrothals. But the custom certainly served its purpose in its day.

IS SECURITY IMPORTANT

....A man should build himself a home, plant himself a vineyard and then bring into the home a bride. Fools are they who marry while they have no secure livelihood.

—ZOHAR HADASH

The ancient writers were not unmindful of the need for security. And the security we demand today far exceeds what young couples expected of life in ancient times. It was easier to "build one's house" and "to plant a vineyard" in those days than it is to establish oneself in a career, home, or job today.

In fact, we expect so much more security and comfort that it is frequently more than a young person can provide. Perhaps in earlier days a young girl was content to marry a student and to live a quiet and humble life for many years as a student's wife. But in too many instances today, a young girl about to be married expects to be supported in the manner in which her father has accustomed her. Few young men of eighteen are prepared to provide their wives with the standard of living they enjoyed as daughters.

But is security so important? Won't true love always find a way? Why not marry early even before completion of one's education? It has been done, of course.

In today's world it takes longer to prepare for a career than it did in ancient times. Study is a jealous mistress and the diligent student knows how exacting are the demands of a professor when one is forced to share college assignments with the demands of a spouse and a child. There are many reasons for postponing marriage today. Not every young person wants the responsibilities that marriage brings.

However, because a person is not economically ready for marriage doesn't mean that he may not be ready for marriage biologically or emotionally.

And there we have our "problem"—young people will fall in love. In the spring a young man's fancy turns to the same thing that a young girl has been thinking about all winter — but youth is not always ready to shoulder the responsibilities that go with marriage. So marriage is postponed: young girls weep, and early love is ecstatic anguish. The Zohar had its wise counsel.

In olden times the pious Sages were willing to go about hungry, to see their wives and children go hungry, and to devote all their attention to Torah and Mitzvot. God came to their succor and aided them on their way. In our times, however, there are no such sincere scholars, and they must not rely upon the aid of God if they do nothing for themselves. Nawadays no one should marry until his livelihood is secure.

—ZOHAR HADASH

GOING STEADY

Even more than the man wishes to wed, the woman wishes to be wedded.

TALMUD: YEBAMOT

If marriage is postponed, what happens between the time you are ready for love and the time you are ready for marriage?

Because we start dating long before we are ready for marriage, many young people take to "going steady" as a substitute for engagement and sometimes, they rationalize, as a preliminary to engagement. Engagement has always been a preliminary to marriage and serves an important purpose. It is better to break off an unwise choice during an engagement period than after the marriage ceremony has been performed. It is questionable, however, whether going steady at an early age provides a satisfactory testing ground even for the engagement, let alone for marriage.

It has been argued that going steady gives the young couple something of the emotional warmth and constancy of engagement without necessarily committing them to the responsibilities of marriage. But that, too, is not without its problems. The path of true love is not always a smooth one, and the path of love that is not connected with marriage is frustratingly rough.

Some young people have complained that going steady has become a fad which has entrapped them. You must go steady because everyone else is going steady. Sometimes you may wish you were free to date another girl but you can't because you are tied to one. Some young people admit that they are bored with going steady but they don't know what to do about it. They're bored being with the same partner all the time, but fearful of the heartbreak that follows being thrown over in favor of some other "steady".

Going steady may be looked upon as a period of courtship that is preliminary to the engagement. But, when marriage is not a visible prospect for either party, going steady is a premature commitment.

During our dating years we should seek a variety of dates, and out of this broad experience the concept of our ideal mate will emerge. In "going steady" we are, in effect, closing our minds and limiting our experience at that stage of life when we have the freedom to have a wide scope of friends to date.

The love that we feel toward the opposite sex in our teenage years is exciting and thrilling but not necessarily permanent. A girl who intrigues us at the age of sixteen may not have sufficient maturity to interest us at age thirty. The romantic fever which brings boy and girl together is not necessarily sufficient as a basis for permanent marriage.

ACROSS THE FENCE

THE PILGRIMS

PAUL MORTON

I have been charged by some of my Gentile friends, (some of my best friends are Gentiles) with being anti-Canadian. According to them I am engaged in an effort to Balkanize our country. They call me a dissenter, a heretic. And they question my great good sense in being "so much involved" with Jews.

• • • •

But I am **not** particularly involved with Jews. I am, in the words of John Donne, involved in mankind. And I never pretend to know "For whom the bell tolls".

• • • •

It is quite true, of course, that mine is a dissenting, contentious nature. I often wish this were not so. I abhor intellectual, political, and religious vacuums. And it is my considered opinion that few of the earth's peoples live in quite so much of a vacuum, today, as do my fellow countrymen.

• • • •

I think we are an almost unbelievably dull people. It shows in our flat, monotonus voices. It is apparent in our well-pressed, unimaginative dress. It is compounded in our negative political philosophy, evidenced by the existence of two senior Parties, one of which is the exact mirror of the other.

• • • •

You may recall that a committee of the Canadian Junior Board of Trade once asked Sir Winston Churchill to recommend a slogan for its organization. "How about," he said, "no shirt too young to be stuffed". If this be a lie, it ought not be.

But I'm meandering again, and this is a sad thing to do on a typewriter.

I think it is probably true that, consciously or unconsciously, I seek out Jewish company. If I wander into the Toronto Men's Press Club — a thing I rarely do, although I delight in good drink and good talk — there is one man with whom I particularly like to sit. He is Joe Perlove, fight and race (horse) writer for **The Star.** The other is Ted Reeve, sporting choremaster for **The Tely.**

Ted Reeve is a great, and much loved Canadian. He is probably the kindest man I know. But he is "Too Christian" for my conversational diet. He thinks well and wishes well of everyone. I, on the other hand, loathe many people - syncophants, in particular. Ted attracts them like flies.

* * * *

Perlove is entirely another matter. He literally does not have to open his mouth to communicate. He can convey more with a smile than most men can with a photograph, which in our circles, is well known to be worth 10,000 words.

Perlove and I both have bad backs; we can commiserate. Perlove can, and does, talk like something out of Ring Lardner. But he can speak a kind of blank verse, like Shakespeare, when he chooses. He may not know this, on the other hand I think he does. Perlove is a Jew — in exactly the sense that I'm a Pilgrim. Together we are a couple of quiet Old Testament characters, contemplative, but not without anger.

* * * *

I'm just thinking aloud, now. I guess what I like most about Jews is that they make me laugh. We can say things together most Gentiles would consider outrageous.

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BIGGEST EVER
HANUKKAH IN ISRAEL

JERUSALEM (JCNS) — This year Hanukkah is being celebrated in Israel with even more public and official ceremonies than usual.

The central attractions were long torchlit processions by children, members of Maccabi and Bar Mitzvah boys.

Some two thousand children from schools throughout the country took part in the procession in Jerusalem last Saturday night.

They were dressed in White and Blue and marched through the streets carrying lighted torches. They assembled in the square near the municipal hall where Mayor Mordecai Ish Shalom lit the first candle on a giant menorah.

The Minister of Religious Affairs Dr. Zerach Wahrhaftig held a ceremony on Mount Zion where three thousand boys who celebrated their Bar Mitzvah this year — the State's thirteenth birthday — were awarded specially minted gold medallions.

BEN GURION SIMCHAH

JERUSALEM, (JCNS) — Israel's Premier David Ben Gurion left on Monday for Burma where he will be the guest of Premier U Nu for three weeks. During his stay he will study Buddhism under the supervision of the Burmese Prime Minister.

Last Sunday, Ben Gurion attended the wedding of his eldest grandson, Yariv Beneliezer, a sergeant in the Israeli army, and Dalia Kokuvka of Ramat Gan. About two hundred guests attended, among them cabinet ministers and ambassadors.

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HANUKKAH ESSAY

By Dr. Raphael Loewe

The Old-Age Ideological Conflict: Hellenism Vs. Judaism

Regular worshippers in synagogues learn to endure the annual mid-winter penance of a facile (and sometimes vituperative) constrasting of Judaism and Hellenism, delivered from the pulpit. Hellenism, it seems, is become an Anglo-Jewish dirty word. Those who have never opened (let alone seen the point of) even an English translation of the "Oresteia" or Sophocles' "Antigone", to say nothing of the "Wisdom of Solomon", treat us to glib generalisations regarding the allegedly implacable incompatibility of Greek and Hebrew ideas. The flamboyant redactor of the Chanukah prayer "Al hanissim" had at least the merit of being explicit: the impure delivered over to the pure and the arrogant to those busied with God's Torah.

Let us try to see what all the trouble was about. First, we should be clear that Antiochus Epiphanes is really a red herring. Heir to an empire that was before long to be engulfed in the Roman system — Antiochus had himself been a hostage in Rome — his attempt at an imposed totalitarian uniformity was a bid to rally resistance in time, recalling in some ways Nicholas I's conscription of Russian Jews. Antiochus's personal Philhellenism merely afforded a cultural programme for his policy — a policy which suffers by comparison with Rome's handling of Judea up to 66 C.E. Hellenism was not introduced into Jewry by Antiochus IV, and without him I doubt not that it might have continued to integrate itself there without stimulating mutterings of assimilisationism. All that Antiochus achieved was the precipitation of an unnecessary crisis from the efforts of which Jewry has not yet recovered.

An unnecessary crisis. That there are differences between a Greek and a Jewish outlook on life is certain, and they must be respected if Hellenism is to be made at home in "Judah" rather than "Judaea". But just what are the Greek values with which Judaism knows no compromise? If we eliminate some of the factors frequently, if erroneously, alleged to have been stumbling-blocks, we may get nearer the heart of the matter. But let us forget, for the moment, the policy of Antiochus, which, in oversimplifying the issue, posed a facile either or that Jews of integrity could not answer save by dint of sacrifices that need never have been asked of them.

Fear of the attractions of idolatry? But idol worship as a challenge to Israel was almost literally as old as the hills, and on the whole post-exilic Judaism saw no danger here so long as idolatry remained undisguisedly idolatry. It might, indeed, well have been sensitive to a syncretism of Jewish and pagan religion, such as radically compromised Jewish monotheism; but official Jewry was surprisingly, nay scandalously tolerant of that, provided that it wasn't on its own doorstep, as is shown by the communion obtained between the Jerusalem priesthood and the Assouan Jewish temple, where the God of Israel was worshipped alongside four others, including, apparently, a female consort.

Was it, then, the anthropomorphism of the Greek Pantheon? Against this the translators of the Bible into Greek, were, it is true, occasionally on guard. But the Hebrew Bible itself, and later rabbinic aggada, betray no such qualms. It was Habakkuk, who could sing (iii, 6): "He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills bow; His ways are everlasting." Not so very far from Homer's "Iliad," in which the fifth century sculptor Pheidias found the inspiration for his world-famed gold and ivory statue of Zeus at Olympia: "So spake he, and from over his dark-hued eyebrows the Son of Chronus nodded his decision, and the Divine locks of the Lord tossed down from his immortal head, and he made Olympus to tremble." (i, 528f).

Was it then, on the score of morality — what a Jewish God would have us be and do, rather than the way in which Jew or Greek might try to conceive of Him? True, there was much lax morality in pagan antiquity as, indeed, in pagan modernity. But immorality was neither a pagan nor a Hellenic prerogative. Jerusalem, as well as Babylon, could (or perhaps could not) number its harlots. And the fact that Judaism was unique in linking monotheism with ethics need not blind us to non-Jewish ethical achievement. In upper-class Roman society Stoicism was to promote or support a degree of dedicated public service that rabbinism might well applaud; and if Epicureanism had no faith or hope, it had a large need of charity.

Perhaps, after all, the clash was on a less sublime level — the gnawing consciousness that "Hellenism" constituted a theat to Jewish national culture. But what, in secular terms, was being threatened? The complex of ritual, fiscal administration, and esthetic expression that centred on the Temple? But it is supposed that it was precisely from the Sadducees or priestly stock that the Jewish Hellenisers cane. Consciousness of Jewish "election"? But the Greeks, too, thought of themselves as set apart from "barbarians," and two notions of being a "chosen" people might have been expected to come to mutual accommodation; after all, neither was entirely bare of universalistic sentiment, and each had, besides its own particularism, an interest in the individual as well as in society as large. The "Bible"? But Jewry had itself already begun to translate it into Greek. The, as yet, uncodified "Oral Law"? But Jews were not afraid of resorting to Gentile institutions or of adapting them for domestic use — witness the legal evidence of the Greek papyri. If the rabbis could, in course of time, make Greek folklore sufficiently at home in Israel to be able to graft on to Adam the myth from Plato's "Symposium" of the androgynous creation man, presumably the Chassidim could have done the same, if they had not been frightened off.

It must have been a dramatic danger signal that stopped them. Perhaps it was late Greek sculpture .In spite of the myth that dies hard, Israel was not ever a hive of iconoclasts. Jewish Palestine had seen sculptured reliefs, from Ahab's ivory palace in the ninth century B.C.E. to the synagogue at Capernaum; and the monolithic survivals of Phraraonic, Babylonian, and Hittite art could scarcely have eluded the eyes of Jewish travellers and exiles. There is, however, a difference between the Assyrian winged bulls or the colossal site of a portrait of Pharaoh, and the prosaic, almost photographically, representational art of the Hellenistic world. The Babylonian Marduk or Rimmon, the Syrian storm-god, were, perhaps, idols as seductive religiously to the contemporaries of Judas Maccabaeus as they might be to a modern visitor to the British Museum. Was the Hermes of Praxiteles, perhaps, a different story?

Personally, I think that it may have been this that brought Jewry, with a jolt, to the realisation of the essential humanism of Greece, beside which Judaism might coexist, but into which it could not merge. Protagorus in the fifth century had taught that "man is the measure of all affairs"; for Judaism, the canon must be an external one — the standards of Torah which, though not identical with God, are posited by Him. There were, indeed, Greeks who subscribed to similar view — Socrates, for instance. But when the Jewish huckster engaged in conversation with his Greek-speaking counterpart in Ptolemais or Alexandria, it would probably not be such things as Plato's theory of Ideas that he heard about. The average Greek who unconcernedly poured his libation had perhaps about as much true understanding of the meaning of Hellenism as the average modern Jew has of Judaism, and the Jewish members of the ancient market-place conversation pieces will generally have been no better informed.

But popular instinct can sometimes see the point as swiftly, and perhaps even more clearly, than a cloistered intellectualism. Perhaps not many a Palestinian Jew ever saw a Praxitelean statue, but he did handle coins; and the Hellenistic currencies were more prolifically current than local Jewish mints. Some of the designs of these Greek pieces are exquisite — for example, the Syracusan horse-chariot types. Antiochus, incidentally, had himself portrayed on one issue as Zeus; and perhaps it was the coins more than anything else that brought it home to self-conscious. Jewry that it was for the first time face to face with a culture essentially humanistic. With it there might be co-operation; but at any attempt by anthropocentricity to exorcise theocentricity, semi-articulate and perhaps also lukewarm Jewry would rally to the cause of Judaism.

Our story may have a moral "Graecia expulsa," no less than "Graecia capta," possesses the capacity of taking captivity captive — as the "Hellenisation" and "dejudaisation" of the later Hasmonean kings shows us clearly enough. As modern Jews, we are Hellenised, if not Hellenisers, without realising it — a circumstance animadversion to which is scarcely worthy of anyone other than Molière's "Bourgeois Gentilhomme." It is up to us to turn this heritage and our Jewish one into reciprocal fertilisation, and not to attempt to fuse them to their mutual detriment.

HANUKKAH SOUTH OF THE BORDER

By LIONEL SIMMONDS

THEY RING THE BELLS IN THE U.S.A.

What does Hanukkah mean to the masses of Jewry, particularly the children? A little extra "gelt" for the lucky few, renderings of Maoz Tsur and Hanerot Hallalu, an occasional glimpse of a menorah, dreary speeches at prize-givings in dreary synagogue halls, about as inspiring and original as cold pudding.

In New York, what a contrast! There the Festival of Lights burns brightly, capturing the hearts and minds not only for Jewry but of the general populace, too.

If Jewry is enjoined to be "a light unto the nations", the U.S. communities consider Hanukkah a golden opportunity to press this message home.

Over there, there is obviously more scope and more opportunity, but even proportionately, compared with the American celebration of Hanukkah, our efforts are puny.

Lassitude and lethargy are the ruling forces. Hanukkah is engulfed by Christmas; the tinsel of the Christmas tree displaces the glitter of the menorah in Jewish homes and hearths, and an apathetic community acquieces in the situation.

If parents encourage this state of affairs, how can the children be blamed? Nor can the Establishment — lay and spiritual — escape their responsibilities.

What do "they" do to ensure Hanukkah has a mass appeal, that it captures the popular imagination with its stirring story and rich imagery?

Of course, the deep spiritual message of Hanukkah is the essential consideration, but greater attention to the outward trappings of the festival would do much to enhance an appreciation of its character.

The bells ring out on Christmas in Canada, in Britain; so they do in the U.S., but on Hanukkah too, proclaiming on carillon in Washington and other cities the joyous anthem of Maoz Tsur.

Even the Christian hymn, "Rock of Ages," is sung to the traditional Hanukkah setting of this anthem.

In Williamsburg, Brooklyn's Hasidim quarter, it is customary on Hanukkah for Hasidim, arrayed in their kaftans and shtreimlech, to visit hospitals, distributing gifts to the children.

One calls to mind the occasion when, in the same New York district, a giant nine-storeyed electrically-lit menorah emblazoned the festive scene, with electric lights in 55 windows from the fourth to the thirteenth floors of a 35-story skyscraper.

As the windows were illuminated, a menorah complete with the requisite number of candles, increasing nightly, and a shamash lit up for the neighbourhood.

For stores and shops in the United States Hanukkah is big business. Large emporia, like Macy's take full page advertisements in the leading daily newspapers, advertising their selection of toys and gifts.

And what a selection, to gladden any child's heart! Children's menorot, quiz books of Jewish knowledge, fun books, dreidels, all beautifully wrapped in special Hanukkah wrappers with motifs of the Maccabees, the Ner Tammim, and the menorah.

Candy stores show conspicuous initiative, with chocolate dreidels, hollowed in the centres with candied fillings, and chocolate "Hanukkah gelt" wrapped in gold foil impressed with Israeli emblems.

In Britain, Jews send each other Christmas cards; in America they do likewise but the opportunity is also provided to send a large variety of Hanukkah cards.

Commercialism, to so many people, is a dirty word; spiritual anaemia may not be dirty but is surely disastrous. Where monetary investment induces spiritual dividends, capital outlay can be regarded as a worthwhile expenditure.

To expend money to enter into the spirit of a festival need not detract from a spiritual appreciation of it; on the contrary, it might serve to bring about greater religious awareness.

Our sages have taught that not initially doing something for its own sake may eventually lead to the doing of it for its inherent value.

In the complex paraphernalia of the present day and age, pious protestations from the pulpit and fiery fulminations against religious laxity are dud ammunition against the enticements of the other December festival, with its glamour and glitter of festive shop windows.

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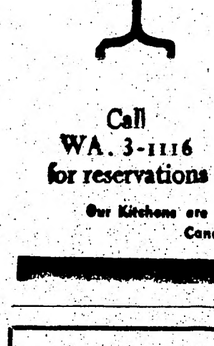

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Helena Rubinstein Honored

"WOMAN OF THE YEAR" AWARD to beauty authority and art connoisseur Helena Rubinstein, center, is presented at Ninth Annual Luncheon of Women's Division, American Friends of Hebrew University by Mrs. Louis S. Gimbel, Jr., national president, left, and Madame Armand Berard, wife of French Ambassador to United Nations, right.

— Keep Smiling —

INTERPRETATION

Bored Girl: "You remind me of the ocean."

Boy-with-a-line: "On account of my being so wild, magnificent, and romantic?"

Gal: "No, because you make me sick."

ANCIENT HISTORY

Girl: "I maintain that love-making is just the same as it always was."

Boy: "How do you know?"

Girl: "I just read about a Greek maiden who sat and listened to a lyre all evening."

KNOW-HOW

Boy: "Dad, how do they catch lunatics?"

Father: "With face powder, fancy dresses, and pretty smiles, my son."

* * *

NOT MUCH

An insurance man walked into a lunchroom and, taking his place on one of the vacant stools, ordered bread and milk. The fellow sitting on the next stool asked:

"On a diet?"

"No, commission."

SUCCESSFULL ISRAELI - ITALIAN FASHION SHOW

By CJN Staff Reporter

Mix the brilliance and creativity of the Israelis with the artistry and fire of the Italians, and wonderful things happen.

This was evident when the designs of Israel's and Italy's top couturiers highlighted a luncheon attended by 540 women sponsored by the Women's Division of the State of Israel Bond Campaign Thursday, November 23rd, in the King Edward Hotel. Jan Sterling, stage and screen personality, commentated.

Luxurious and breathtaking were the designs created by the nine top couturiers of Israel and Italy.

Each designer contributed two original models, one in an Israeli fabric, and the other in an Italian material.

"All about Eve" was the title of a white satin trenchcoat, double breasted with gold buttons. It was worn over a black lastex swimsuit threaded with gold.

It has become increasingly evident that the name of Israel has become synonymous with fine knit wear. Examples of this was shown in designs by Aled and Elanit. Most attractive was a cognac and black striped scoop sweater under a white suit. Touches of black and cognac appeared on the jacket.

The fashion presentation was preceded by a luncheon presided over by Mrs. Morris Zweig, chairman of the Women's Division of the State of Israel Bond Campaign.

Greetings were brought to the assembled guests by Mr. Eliezer Dembitz, the Israel Consul, and Dr. Francesco de Rege, Consul General of Italy.

Women of Valor Awards were presented to Mrs. Ralph Zamonsky, Mrs. J. C. Zacks, Mrs. Nathan Silver and Mrs. Maurice Levine.

Recipients of these awards have sold more than $100,000 in bonds.

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RECIPE OF THE WEEK

MILK-BAKED WHITE FISH

½ cup chopped onion
1 cup sliced fresh or canned mushrooms
¼ cup butter
2 tbspns chopped parsley
Pinch crushed basil
1 cup milk
1½ teaspoon salt
3 pounds white fish steaks

Saute onion and mushroom in butter until golden brown. Add parsley, basil, milk, salt and pepper. Place fish in buttered baking dish. Pour milk over mixture, sprinkle with paprika. Bake in moderate oven, 350 degrees 45 minutes, basting occasionally with milk sauce. Serves 4—6.

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MAINLY ABOUT WOMEN

By ESTHER ZELDIN

• **The Pro Arte Orchestra** held a reception on Thursday, November 30th, in the home of **Mr. and Mrs. Michael Sandler**, Old Forest Hill Rd.

Receiving with the hostess was the president, **Mrs. Ogreta McNeill; Mr. and Mrs. Charles Dolman** and **Miss Donna Barron.**

The party was in honour of **Mr. George Zukerman,** bassoon soloist of Thursday evening's concert at Maurice Cody Hall, and **Mrs. Zukerman.**

Among the guests were **Mr. and Mrs. Walter Susskind, Dr.** and **Mrs. Oskar Morawetz, Mr.** and **Mrs. Nicholas Kilburn, Mr.** and **Mrs. John Adaskin, Mr.** and **Mrs. John David Eaton, Mr.** and **Mrs. Walter Homburger, Mr.** and **Mrs. Hyman Goodman, Dr. Boyd Neel, Dr.** and **Mrs. Samuel Dolin, Mr.** and **Mrs. Ezra Schabas, Sir Ernest** and **Lady MacMillan, Mr. Phillip Torno, Mr.** and **Mrs. Louis Applebaum, Mr.** and **Mrs. John Weinzweig,** and **Mr. Victor Di Bello.**

* * *

• **The Women's Corps of the Jewish Home for the Aged and Baycrest Hospital,** held its second meeting on Thursday, November 30th, in the Home of **Mrs. Morris S. Till,** 780 Eglinton Ave. W. It was announced the corps had raised more than $21,000 towards the building and expansion campaign.

* * *

• **The Holy Blossom Congregation** celebrated the inauguration of **Rabbi W. Gunther Plaut** and **Rabbi Jerald Bobrow** at its Annual Dinner-Dance in the Phillip Smith Congregational Hall, on Saturday, December 2nd.

Mrs. Ben Rosenberg was chairman of the committee on arrangements. **Mr. Daniel Krangle** was co-chairman. Committee members included: **Mrs. J. J. Chesnie; Mr. Maxwell Cole; Mr. Sydney Y. Cole; Mrs. Harvey Borden; Dr. A. A. Epstein; Mr. Earl A. Farber; Mrs. M. R. Gilmore;. Mr. Lou Papernick** and **Mrs. Lou Papernick.**

* * *

• **Herbert Mowat** gave a lecture on "How We Survive and Live as an Individual in the Atomic Age", Wednesday, November 29th, at the Centre, 14 Viewmount Ave. This was the final lecture sponsored by the **Pioneer Women** as part of their educational program for leadership. **Mr. Norman Davis** was convener.

* * *

• **The Canadian Cancer Society** honored **Mrs. Egmont L. Frankel** for her fifteen years service to its cause. She was presented with an honorary life membership by president **Frank H. Brown** of Vancouver at a luncheon given by the **National Cancer Institute.**

Mrs. Frankel is honorary president of the Toronto Unit and the Ontario Division of the Society. She is also chairman of the Princess Margaret Hospital volunteers and is on the Board of Directors of the Princess Margaret Hospital.

* * *

• The Annual Good-Age Hanukkah Party held by the **National Council of Jewish Women** on Thursday, December 7th, in the Y.M.H.A. attracted more than 600 members of the five Good-Age Clubs sponsored by the Council.

The program featured **Bram Morrison** and **John Labow** in "Around the World in Folk Songs". Folk dancing was led by **Mrs. Gerry Ostrower. Mrs. Joseph Singer** was chairman.

Seated at the head table were: **Mrs. Esther Carin,** of Good Age Clubs; Mr. J. **Gussack,** President of North Bathurst Club; **Mrs. A. Cohen,** Vice-President of North Bathurst Club; Mrs. W. Growe, volunteer chairman of North Bathurst Club; **Mrs. W. Scaller,** volunteer chairman of North Bathurst Club; **Mrs. M. Gold,** volunter chairman Shaarei Shomayim Club; **Mrs. C. Tartick,** volunteer chairman, Shaarei Shomayim Club; **Mr. and Mrs. B. Ellison,** President, Shaarei Shomayim Club; **Mr. R. Milchin,** vice-President, Shaarei Shomayim Club; **Mrs. S. Berlin,** council president; **Mrs. J. Gordon,** service vice-president; **Mrs. S. Baker,** immediate past council president; **Mrs. A. Cooper,** chairman; **Mrs. I. Mayson,** program vice-president; Mrs. I. Kaplan, chairman; **Mr. D. Andrews,** executive director of "Y"; **Mrs. H. Thompson,** of Good Age Club; **Mr. and Mrs. J. Blugerman,** President, "Y" Good Age Club; **Mrs. P. King,** vice-president of "Y" Good Age Club; **John Labow, Bram Morrison,** and **Mrs. Gerry Ostrower.**

* * *

• **The National Council of Jewish Women** sponsored a lecture of a series on "The Look of Communism" on November 29th, at the home of Mrs. A. Salutin, 665 Roselawn Ave. Guest speaker was **Mark Gayn** of the **Toronto Star** who discussed "Soviet Foreign Policy — It's Aims and Implications".

* * *

• **Avoda Club of Pioneer Women** observed Jewish Book Month recently at the Centre, 14 Viewmount Ave. **Mrs. Miriam Kamin** gave a book review on **"Eliezer Ben Yehuda",** written by **Robert St. John.** Honoured guests were members of **Galila Club. Mrs. Claire Bokser** presided.

• **Degania Chapter of Hadassah** held a West Indies floor show on Sunday, November 26th, in the Calypso Club.

More than 300 guests were received by **Mrs. A. Pearl,** president; **Mrs. H. Ladowsky, Mrs. M. Walker,** conveners; **Mrs. J. Freeman,** co-convener.

Mrs. D. Conway won a cultured pearl necklace.

* * *

• **Sterling Chapter, B'nai B'rith,** held a panel discussion on "religious education in the school" on Monday, November 27th, in Northview Heights Collegiate.

Rick Hart, radio and television personality, moderated the panel which included. **Rev. Morris Widden, W. I. Trivett, Val Scott** and **Mrs. Doris Dodds.**

* * *

• **Queen City Chapter, B'nai B'rith,** sponsored a Champagne Ball, at the Temple Sinai, Saturday evening, November 26th. **Lilly Rosenfeld** was the convener.

Limbo dancing and champagne cocktails were featured.

* * *

• At a meeting of **Golda Meir Club, Pioneer Women,** held on Monday, November 27th, at the Centre, 14 Viewmount Avenue, **Rabbi Shamai Kanter** delivered a book review on "The Second Scroll", written by A. M. Klein.

Mrs. H. Pike introduced Rabbi Kanter. **Mrs. M. Israelson** thanked him.

Mrs. W. Eisenberg presided.

* * *

• **Wilson Heights Chapter, B'nai B'rith Women,** held a bingo and auction sale on November 29th at North York Memorial Community Hall. Conveners were **Mrs. Phoebe Schaffer** and **Mrs. Esther Cole.**

* * *

• The **Rest Club** held "A Night in the Orient", on Saturday, November 25th, at the Northwood Golf and Country Club.

In charge of arrangements were **Mrs. G. C. Smith, Mrs. S. Fromkin, Mrs. H. Shapero, Mrs. A. Schwartz** and **Mrs. Krangle.**

A cashmere sweater with lynx collar was won by **Mrs. Jules Lewis.**

Proceeds of the dance went to the aid of the **Mothers and Babes Rest Home Camp.**

* * *

• A Card Party held by **Ben Gurion Club** of **Pioneer Women** Tuesday, November 28th, in the Cavotti Cresc., home of **Mrs. Norman Rajesky** attracted more than 100 guests. Conveners were **Mrs. Jack Feldman** and **Mrs. Joseph Greenberg.**

* * *

• In celebration of Jewish Book Month, **Rabbi Stuart Rosenberg** reviewed his latest book, "The Bible is for You", at the paid-up membership meeting of B'nai Israel-Beth David, Tuesday, December 5th.

The meeting was presided by **Mrs. Murray Vernon. Mrs. Harold Cohen,** membership vice-president, greeted the members.

Rabbi Rosenberg was thanked by **Rabbi Albert Pappenheim** of the **B'nai Israel-Beth David Congregation,** and **Mrs. Ruben Marks,** Sisterhood books and publications chairman.

* * *

• **Ilana Chapter of Mizrachi — Hapoel Hamizrachi Women's Organization** held a Theatre Night of **"The Tenth Man"** at the Royal Alexandra Theatre, on Tuesday, November 28th.

* * *

• A book report on "The last of the Just", written by **Andre Schwartz-Bart,** was given by **Mrs. Elaine Newton** at the November meeting of the **Adath Israel Sisterhood.** The meeting marked Jewish Book Month.

Head table guests included: **Mrs. Henry Rosenberg, Mrs. Harry Silverman, Mrs. Al Collis, Mrs. Joseph Bass, Mrs. Elaine Newton,.. Mrs. Joseph.... Grossman,.... Mrs. Max.. Scher,.. Mrs... Harold Wolfman, Mrs. Harry Gordon, Mrs. Harry Weinberg, Mrs. Harry Pollock** and **Mrs. Sydney Kaell.**

* * *

• A "Gala Hanukkah Dance" was held Saturday, December 2nd, by the **Brotherhood** and **Sisterhood** of the **B'nai Israel-Beth David Congregation** at the synagogue.

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The Woman And The Home

SHE FEEDS MEN By SADIE LEVINE

DAYTON GIRL IN CHARGE OF BRITISH BASE

My picture of the week is of Beatrice Finkelstein, of Dayton Ohio. She is in a kitchen, but it is not her own kitchen, and she is not cooking cookies. She is in a lab, at the Wright-Patterson Air Force Base.

She is a spaceman's nutritionist (what a poser for a panel of TV guessers). And here she is pictured at work on a space-feeding project at the aerospace medical laboratory there.

I first came across the little space-feeder when she was in London to attend a conference of dieticians. She told me she was no crank about diet herself She watches it, but only "as a matter of course," and makes no special effort to maintain that very neat figure. She believes in breakfasts, says a good meal of fruit, fruit juice, egg or cereal is a proper base on which to start a day.

There is a formidable list of academic tags to account for her present post as research nutritionist. As an M.Sc. graduate of Columbia University, she held a research assistantship in animal nutrition, was assistant professor of foods and nutrition at the Alabama Polytechnic Institute, Yale University, and Syracuse University, is a Fellow in the American Public Health Association.

* * *

Her Air Force career began in 1952 with the Air Material Command, U.S.A., when she was concerned with flight and survival feeding. Then, in 1956, she was assigned duties as a research nutritionist at this lab, in Ohio, and became engaged in her present work in space-feeding after the launching of the Russian Sputnik.

In 1961 she was presented with the U.S.. Air Force's highest civilian citation, the Exceptional Civilian Service Award for her work in the space nutrition field.

Did she think women would eventually take part in space flights?

They would, too, she said. But her own personal opinion was (guess what!): "Woman's place is in the home with her family."

A family affair

It was quite refreshing to hear the corollary, in effect that the family's place was at home with woman, from another American visitor, Mrs. Sylvia Scheinfeld, who seems to have hit on the answer to how to keep the children happy when the old folks are home.

All you do is build a dividing wall and keep well to the other side of it. This is especially useful if the young have young of their own The Scheinfelds (he is Aaron Scheinfeld, of Manpower and Salespower Inc.) have three children, who have between them six children.

The grandparents live in an apartment in Chicago in winter, and the whole family lives in a house in Highland Park, Illinois, in the summer. The summer house is architect-planned to maintain peaceful family relations between three generations. It is in two parts, distinct and separate, "so I can have all my children around me, but not on top of me, the whole summer long. They can enjoy their lives without us getting in their hair and vice versa. This way I can really enjoy my children."

The Sheinfelds are busy swotting up their Hebrew. They have recently opened a branch of their export drive organization in Tel Aviv. They have branches all over the world (in every country except Russia and Africa, they told me), and believe in the policy of knowing the language of the customer.

Mrs. Scheinfeld travels everywhere with her husband, and when she is home she is active in the Council of Jewish Women, the American Jewish Committee, the Women's Voters' League, and the Citizens' Information Service.

I met her at the launching luncheon for "Salespower," which was held in the House of Commons and where it occurred to me that Mr. Scheinfeld's kind of sharp-shooting, high-pressure pep-talking might have made some people in front benches in another part of the House sit up and do something about something.

Miss Beatrice Finkelstein . . . Space-Feeder

HUMAN RELATIONS

Bridegroom's Mother

DR. ROSE N. FRANZBLAU

QUESTION: I was recently married to a boy I have known since high school. We are both 19, are very happy and have had no arguments other than the usual minor disagreements. However, there has been one thing that we have never been able to agree upon. Rather, I should say I haven't been able to understand my husband where this one thing is concerned.

He has a very close relationship with his mother. He tells her things that I find out he hasn't told me about. He talks with her on the phone for long periods of time and asks for her advice (he asks for my advice also, but usually accepts his mother's opinion). His mother is always right and he stands up for her all the time.

I know this is jealousy on my part, but I just can't help it. What shall I do before this turns into something serious?

ANSWER: Sometimes a marriage, particularly a youthful one, has the character of a rebellious and retaliatory act. Feeling that he must get away from home, and filled with a fear that he will not be able to make the break, a young man will sometimes rush into a quick marriage. But once he has his own woman, he feels less guilty and ashamed of his wish to be closer to the first and truly most important woman in his life, his mother. With his wife as a shield, he can return more readily to the emotional relationship with his mother which he never really wanted to relinquish.

You appear to have known each other long enough for this marriage not to be a form of rebellion or escapism. Your husband did leave his mother because he had found his own true love. However, that he has kept his mother as the chief consultant, even if not as the secret love, of his life could indicate an unreadiness to let go of her and to let himself go independently and with confidence into a life of his own.

There is another possible explanation for his behavior. It may be that he keenly senses how difficult it was for his mother to give him up and so he is trying to let her down gently. By seeking her advice and sharing his ideas with her, he makes her feel important and says to her that she is still playing an important and active part in his life.

Of course, if this relationship is carried on to the point where you are excluded, then you must make your dissatisfaction known. But it would be well to examine beforehand your contribution to the very behavior in your husband to which you object so strenuously.

When there is no attack, there is no need for a defense or a counterattack. It may well be your open fault-finding with his mother that makes your husband feel attacked and which makes him stand up and fight for her all the time.

Jealousy is not always a fault. Very often it is a sign of love. But when jealousy is inappropriate, as it seems to be in this case, then it may be unhealthy and unrealistic.

Your husband, being young in marriage and young in years, may hesitate or be ashamed to ask advice and counsel from his equally young wife. To him it might seem like a revelation of weakness and insecurity, or of unsureness about the role of the strong one which he is supposed to play. If, to top all this, the wife has a tendency to pontificate and to act as if she knows all the answers, then the husband will shy away completely from seeking her counsel, even on important questions or problems which involve her.

It is mature on your part to see that bad handling of this situation might develop into a deep problem which could cause you unhappiness. Perhaps if you spent more time on the phone with your mother-in-law during the day while your husband is away, it would give him a respite. He would no longer feel that he has to be so close to her because the two of you are so far apart from each other.

If both of you spent more time with her as a couple, it might also lessen his need to visit with her so much over the phone. Also, the only time your husband will ever be able to admit that his mother is wrong about anything is when you can admit that she is right about something.

Giving and Guilt

QUESTION: We have an only child, a beloved daughter, 28. She is married to a young physician who has just opened his office. Naturally, they are beset by financial problems, not the least of which is necessary and expensive office equipment. Though we have the utmost faith in our son-in-law's ability and in his future, at present it is an uphill struggle for them. In addition, our daughter had four children in the first 5½ years of their marriage.

Though we, too, are faced with a very crucial financial problem which has necessitated my return to work, we have, out of love and concern for our children, given them an electric clothes dryer (she has a washer). When the last instalment on the dryer was payed we contracted for an electric dishwasher for them, knowing that without any help and with a family of six, these appliances would lighten our daughters house keeping burdens.

Imagine our shock and chagrin when, in all seriousness, our daughter said, "Mother, I appreciate these wonderful gifts. But what sense of guilt do you and Daddy suffer from that prompts you to give us these expensive gifts, which you can so ill afford?"

We explained that only our deep love for her and her family prompted these gifts.

ANSWER: Along with the deep love and concern that ordinarily go with giving, the intent to teach a lesson can also be present. When a gift is given at great personal sacrifice, it makes the giver appear like a martyr. The giving may then have some punitive aspects connected with it. Some people also are motivated to do good mainly in order to appear good to those whom they would impress.

Going to extremes in giving always makes the motivation behind it questionable. Likewise, those who basically feel they are not generous enough will often build up their gift as a great sacrifice, in order to expiate their guilt for not giving more.

Any gift that makes the recipient feel guilty is not altogether a gift of love. This may seem like the problem of the receiver. But when the recipient is the child, then the parent is to a large extent responsible for the unjustifiable sense of guilt her child has when loved or when shown love through gifts.

Your daughter's accusation that you give out of sense of guilt might nevertheless be a projection onto you of the guilt she feels for wanting what she gets. She is fully aware of your financial circumstances. Your return to work at a time of your life when she feels you should be taking it easy would be of concern to a loving daughter. Perhaps she feels that she and her husband should now be helping you in your financial difficulties instead of you helping them.

Although you say you have faith in your son-in-law's ability to support his family adequately some day, you are probably critical of the way they have conducted their lives and built their family until now.

Your son-in-law may have come in for a larger share of these critical thoughts than your daughter. You may feel that as the man of the house and provider, he is primarily responsible for their situation. You may also feel that your daughter is one who is working hardest and paying most for the pleasures they have enjoyed.

The gifts which lighten your daughter's work could then be your means of telling your son-in-law what a burden she is carrying and that he is not helping enough.

What you see as a difficult life for your daughter, managing her household and her large family, may be for her only a labor of love. In allowing you to share in the happiness of their family life and their hopes and dreams, this young couple are giving a gift which money cannot buy. For a young couple climbing up the hill of life, the struggle you speak of is only a joyous and fullfilling adventure. They are not suffering. They are building.

SCHOOL DAYS

By RUTHIE

Girls don't think your school days are over even if you're old enough to become grandmothers.

How well I remember the many times Mama said to me,

"Study! Study all you can. Now is the time you're happy!"

"Happy?" I snorted. "With exams coming up, six subjects to cram? Happy, she says!"

But Mama looked at me knowingly; patiently and softly she went on,

"You'll see!"

* * *

Do I see!

With "mid terms" in full swing, I'm going batty. In the good old days, when Mama warned me, all that troubled me was homework. Now it's still that, plus the million and one things to harrass a busy house-wife and mother.

Yup! I'm still doing homework — with the kids. Not that I want to, mind you. It's just that, when I refuse to help them, they shame me by flaunting,

"You said you used to be a brain!"

So I can't let them down.

* * *

Take, for instance, last night. Hubby went bowling. I thought it would be a perfect evening for me to relax after baking all day for the coming luncheon.

A **nekhtigen tug** (freely translated, come again)! No sooner did I sit down then one of my brood approached me,

"Ma, tomorrow is my Latin exam. See if I can conjugate these verbs."

"Surely," I replied. After all, I can still remember — **amo** (I love), **amas, amat.** But I was hardly prepared for the pages of irregular verbs thrust upon me. That, however, wasn't too bad, until I had to help my fledgling supply a derivative for each one. And I couldn't refuse since I pride myself in possessing an expansive vocabulary.

Mitten darin (midst all this), number two **nakhessel** (joy) interrupted.

"Mommy, which German adverbs take the dative and accusative?"

I remember vaguely that there are nine. But all I could think of at the moment were: **an, auf, hinter, in**....

"Huh!" derisively. "You say you're a linguist!"

Next marched in Freddy. "How abuot some geometry, Mom?"

To be perfectly truthful, the only thing I could remember was the definition of an isosceles triangle.

"Freddy," I hedged, "must it be now?"

"It's for next week."

"Fine. You study and we'll check during the weekend."

That means I've got to go through some geometry notes before then.

As though it weren't bad enough, Heather insisted I see whether she knew the first two (Genesis) by heart.

Nu, go tell her she reads Hebrew better than **I!**

* * *

One thing I've learned — never to exaggerate. If I ever have another child, I'll say,

"Look! I was an average **C** student. Sometimes I had **B** — but rarely. I hated homework. **But,** I was smart enough to "cop" the nicest husband, I have the best children, we live comfortably. Who could ask for more?

"So study by yourself. If I can help, **O.K.** Learn to stand on your own two feet!"

* * *

Of course, talk is cheap. What I'll do is another story.

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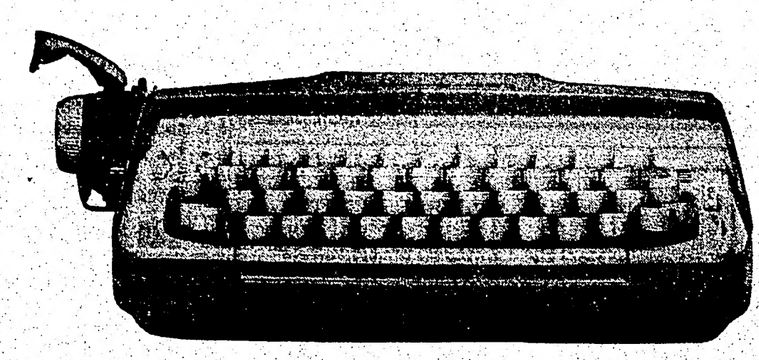

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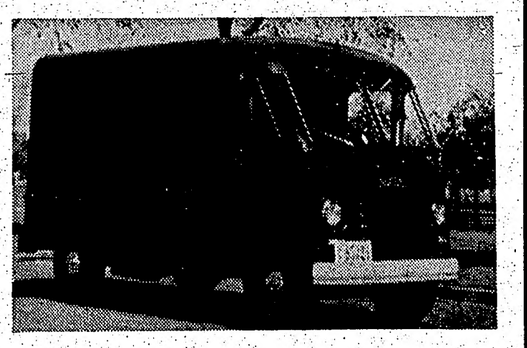

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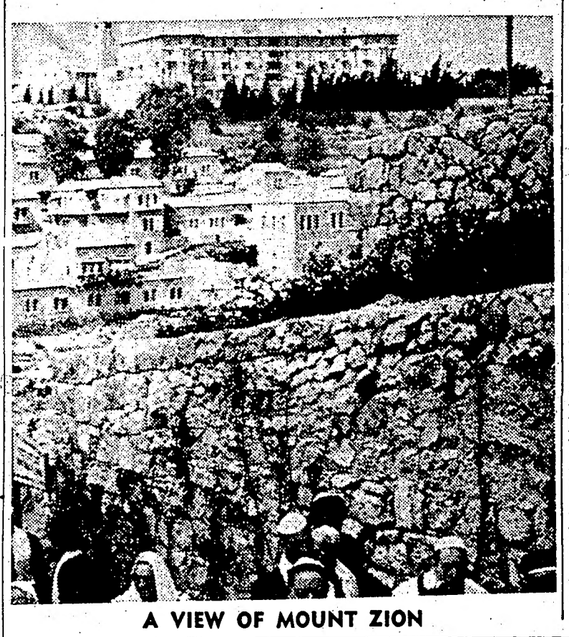
NEWS FOR TRAVELLERS TO ISRAEL

ANOTHER RECORD YEAR IN SIGHT

JERUSALEM, (CJN). — Wih reports in for the January-October period indications are that the number of tourists to Israel for 1961 will exceed 150,000. Latest figures disclose that 143,707 persons visited Israel during the first 10 months of this year. During October there were 12,950 visitors; a 25 per cent increase over October 1960.

INDEPENDENCE DAY TO BE CELEBRATED WITH FESTIVITIES IN TEL AVIV

Israel's 14th anniversary will be marked May 9, 1962 with festivities in Tel Aviv. The Independence Day parade will be held in that city and tickets for special reviewing areas for tourists will be available at a cost of IL6.50 ($3.00) per person. Travel agents may apply to the Israel Government Tourist Corporation. 7 Mendele Street, Tel Aviv, attention Mr. A. Z. Propes, not later than April 15. Arrangements are also being made for special transportation between Herzliya, Jerusalem, Haifa and the Tel Aviv parade area.



A VIEW OF MOUNT ZION

IGTC SETS UP SCHOOLS FOR HOTEL PERSONNEL EXPLAINS PURPOSE

The Israel government well aware of the importance of its growing tourist industry and the course to be pursued if this development is to continue is establishing two schools for the training of hotel personel. Set up by the IGTC with the cooperation of the United States Overseas Mission the school will be located in Natanya and Herzliya. They will provide training for hotel staff members ranging from managers to cooks, receptionists and chambermaids. The Natanya facility will offer an education to youth between the ages of 14 to 18 while the Herzliya school will be at a 70-room hotel. Designed for adult personnel the latter will provide students with practical as well as theoretical training. Several American instructors, sent by the USOM, with extensive hotel and restaurant bakgrounds are in Israel to prepare the schools' curriculum and to teach.

With its slogan, "Good Service for Proper Payment". The inspection unit of the IGTC aims at a constant improvement of the various services offered to tourists besides checking undesirable services. In its scope of preventitive inspection and general inspection it visits establishments providing services to tourists. holds discussions on problems related to those services, offers suggestions, etc. Complaints lodged by tourists also fall within the attention of the unit. Services under the supervision of this body include all hotels classed A, B, and C, gasoline service stations, shops selling souvenirs, clothes, jewelry to tourists, travel agents, tour operators, guides, car-rental services, restaurants, bars and nightclubs.

AIRLINE NEWS

In a pocket-size brochure, "Group Travel — Instant Info", El Al offers information on the organization of group tours to Israel. Thirty-five adult passengers are required.

TO VISIT HERE

Mr. A. Z. Propes, director of the IGTC Special Events Department will visit United States and Canada during November-December in an effort to encourage more incentive tours to Israel, conventions and other special events such as this year's International Music Festival, the Pablo Casals Violincello Competition and next year's Second International Harp Festival.

KIBBUTZ OFFERS ACCOMODATIONS

A special program for tourists is being offered by kibbutz Ayeleth Hashachar in the Upper Galilee. The kibbutz, which has a guest house with 44 rooms, has prepared a "Sabbath" program. The visitor's stay at the kibbutz over the Sabbath will include a symposium on life in a communal settlement and visits to the archeological ruins of Hazor. Special guides from the kibbutz will accompany the tour at no extra cost. Rates for a double room and half-board are $4.65 per person (winter) and $5.80 (summer). For additional information: Guest House, Ayeleth Hashachar, Upper Galilee.

Facts About The Berlin Crisis

(Continued from page 5)

within the framework of such a unified Western position.

* * *

Khrushchev, in the meantime, it seems amply demonstrated by the events of the past few days in Moscow, has been conducting for months a political operation of consummate skill and daring against the elements within the Communist system who oppose him. The Berlin crisis, the detonation of huge thermonuclear weapons, the threats of nuclear devastation against Europe, all of these actions have served to demonstrate Khrushchev's militancy.

Now the great symbol of the anti-Khrushchev elements in the Soviet bloc is being dramatically buried, as they remove from its place of honor the mummy of Josef Stalin.

I do not expect that we can now sit down and simply negotiate a settlement of the Berlin crisis. Nothing is simple in dealing with the Soviet leadership. But it is quite possible that if Khrushchev has indeed firmed up his leadership of the Communist Party in the Soviet Union, he can give personal attention to the details of a negotiation on Germany without endangering his own position on the top of the Soviet heap.

* * *

For over two months the Khrushchev wall through Berlin has been a fact. Its impact has been felt and absorbed by West Berlin and West Germany. The East Germans are effectively locked up, and Herr Ulbricht's sad and desolate society has at least been prevented from bleeding to death through the West Berlin escape hatch. Thus one vital interest of the Soviet Union has been secured.

The freedom of West Berlin, including free access to the city, is a completely different matter.

For one thing, we of the West have made it clear that access from West Germany is in our vital interest, and that we are prepared to go to war to maintain that interest.

Secondly, it is clearly not one of the Soviet Union's vital interests to cut off access to West Berlin from the West. What Khrushchev needed desperately was to block access to the city from East Germany. Furthermore, the long-term Soviet goal of creating problems and differences among the Western allies can, in the Soviet view, possibly be served by the continued existence of a West German island far inside East Germany.

It would be folly to expect that from a negotiation a permanent settlement in Central Europe can be concluded. Nothing in that dynamic and restless area can really be considered permanent. What we can hope for is some agreement than can lower the spectacular dangerous tensions, that may reduce the possibility of a mutually catastrophic war, and may permit the resumption of the vast political and economic struggle which Khrushchev terms "competitive coexistence."

* * *

Americans no longer expect quick solutions and pat answers to our difficulties We are learning to live in an era and a generation in which there is no turning back from American leadership, no retreat from American responsibility, no easy victories, and no final answers.

We are coming to understand that while military force is a factor in the world we live in, there are other forces that we must recognize and employ, as well.

The economic power of the West represented by food and fiber, by petroleum, steel and chemicals, for example, is tremendous.

We must learn to use political techniques—to organize effectively at the village level, to disseminate information aggressively and in coordination, to press necessary social and economic reforms.

We must understand the force of increasing efficiency of production throughout the non-Communist world. We understand the ability of wise leadership in free societies to release and encourage the energie of men and women for the common good and the common strength.

* * *

As Cuba is but one small piece in the Latin American mosaic, as Laos is but one strand in the vast tapestry of Asia, so is Berlin but one counter in the huge game of determining the fate of Europe. We must not permit ourselves to focus all our energies and thought on these points of current tension, forgetting the ultimate objectives of both sides.

We should have great confidence in our power, and our intelligence. We should welcome the struggle with the Communist world. The battle for Europe is being won; we are fully entered on the struggle for the freedom and development of Latin America, and of the Asian periphery, and we are laying the groundwork for the development of free institutions and economic opportunity for the Africa peoples. It is against this massive background that we should view the Berlin crisis and make our decisions in the interest of our long-term objectives.

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SYNAGOGUE NEWS

MAYOR BRISCOE

FRED GARDINER

FREDRICK G. GARDNER AT BETH SHOLOM - ISRAEL BOND DINNER

Mr. Fredrick G. Gardner, Q. C., Chairman of Metropolitan Toronto Council, will be a head-table guest at the Beth Sholom BOND WITH ISRAEL Dinner honoring President Sidney Silver, to take place at the synagogue on December 13th. In recognition of the distinguished guest speaker of the evening, The Honorable Robert Briscoe, Lord Mayor of Dublin, the dinner will be graced by a large representation of civic leaders.

As the first Jewish Lord Mayor of the city of Dublin, Mr. Briscoe, now serving his second term in that capacity, has become a symbol of tolerance and understanding, reaching new heights in his chosen field without reference to his racial and religious background. The Lord Mayor has expressed his great pleasure at being invited to come to Canada to address the members of Beth Sholom.

Guest artist at the Dinner will be Cantor Jacob Barkin, formerly of Toronto, who has achieved recognition in the U.S. in the musical field.

BETH EMETH — NEW OFFICERS

Here are the results of the Elections which were held on November 5, 1961:

President Dave Anisman; 1st Vice President Ralph Chernin; 2nd Vice President Mike Feldman; Treasurer Harry Turk; Secretary Saul Wenner.

Board of Governors:

Jack Brudner, Art Feldman, George Foxman, Sam Goldenberg, Cecil Green, Mannie Grosbein, Stan Krivy, Sid Kroll, Sid Moscoe, Harry Nissenbaum, Manny Okrent, Frank Risman, Norm Shanker, Sam Shapiro, Morris Shoom, Lou Snider, Harry Socket, Harvey White.

The Board of Governors on October 10, 1961 unanimously appointed Mr. Harry Baum to be a Life Member of the Board.

BETH EMETH HANUKKAH

On Sunday, December 2nd, 1 pm., **Beth Emeth Synagogue** had a Hanukkah party for the children of members only. At 3 pm. there was a Teens' Mother-Daughter Tea.

TORAH EMETH CULTURAL MEETING

On Sunday, December 10th (last day of Hanukkah), the **Torath Emeth Jewish Centre**, 1 Viewmount Avenue, will present at its breakfast meeting **Rabbi D. Hartman** of Montreal. Rabbi Hartman's topic will be, "Living in a Pluralistic Society; Orthodoxy Faces the Challenge of Different Philosophies and Faiths".

BETH TORAH DANCE

Beth Torah Congregation will hold its Inaugural Dance on Saturday, December 16, 8.30 pm., at the North Bathurst Talmud Torah. **Art Snider** and his orchestra will provide the music.

ADATH ISRAEL INSTALLATION

On November 19th, **Adath Israel Synagogue** held its 1961 Installation Ceremony for the incoming Board of Governors and Officers.

Installation script, "These Are the Names", was written by **Rabbi Erwin Schild.**

Dancing and refreshments followed.

RABBI PRICE "GET-WELL" PARTY

On Sunday, November 19th, **Yeshiva Torath Chaim** had a "Get-Well" Party for **Rabbi A. A. Price** who had recovered from a serious illness.

Head table guests and speakers were: **Rabbi and Mrs. A. A. Price; Mr. Louis J. Zuker,** president of Yeshiva Torath Chaim; **Rabbi Eliezer Gorelick,** Dean of the Kehilla of New Haven, Conn.; **Rabbi B. Hauer,** Rabbi of Beth Jacob Synagogue; **Rabbi Walter S. Wurzburger,** Rabbi of Shaarei Shomayim Synagogue, **Rabbi Albert Pappenheim** of B'Nai Israel-Beth David Synagogue; **Rabbi Morris Gorelick,** Rabbi of Clanton Park Synagogue; **Rabbi Phavil Rosenswelg,** spiritual leader of the Jewish Community in Kitchener, Ont.

Mr. Israel Fortinsky, a teacher at the Yeshiva Torath Chaim, presented a wrist watch to Rabbi Price on behalf of the Congregation. **Mr Nathan Shields,** president of the Congregation, was master of ceremonies.

OAKVILLE INSTALLS NEW OFFICERS

The **Oakville - Trafalgar Jewish Community** recently held the installation ceremony of the newly elected officers.

The following officers were installed: **Victor Wise,** president; **Joseph Kleinstein,** 1st vice-president; **Dr. Raymond Nessim,** 2nd vice-president; **Donald Brodey,** treasurer; **Solomon Chernia,** secretary.

Other officers of the Congregation are: **L. Krym,** spiritual leader and Hebrew teacher; **A. Zeidel,** gabbi; **M. English,** education chairman; **Dr. R. Nessim** and **H. Slutsky,** program chairmen; **J. Kleinstein** and **M. Macarz,** building committee chairmen.

Ladies Auxiliary; **Mrs. D. Brodey,** president; **Mr. W. Burke,** vice president; **Mrs. L. Gary,** secretary; **Mrs. H. Slutsky,** program chairman.

A buffet supper, sponsored by the members of the executive ,was served following the installation.

PETAH TIKVA ANSHE CASTILLA

On Sunday, December 3rd, at 275 **Vaughan Road, Petah Tikva Anshe Castilla,** the first Moroccan Jewish Congregation in Toronto, dedicated a **Sefer Torah** (parchment scroll containing the five books of Moses) donated by **Mrs. Esther James, Mr. Sam Roy, Dr. Max Glassmann** and **Mr. Jack Goodman.**

Guest speaker was the **Rev. Keith Kiddell,** rector of St. Hildas Anglican Church, Toronto, who had been helping the Petah Tikva Congregation since his recent visit to Morocco.

Members of the founding executive who were honoured were: **Elie Mimram, Frank Levy, David Hazan, David Benatar, Marcel Benlolo, Michael Nesry** and **Moses Benmergui.**

Other guest speakers were: **Rabbi David Monson,** chairman; **Mrs. Esther James; Mr. Sam Blank; Mr. Sam Roy; Dr. Max Glassman; Mr. Max Sharter; Mr. Goodman; Mr. Nath Nester; Mr. Bernard Gottlieb.**

The executive includes **Mr. Elie Mimran,** president; **Mr. Frank Levy,** vice president; **Mr .Carlos Laredo,** secretary; **Mr. David Benatar,** treasurer; **Mr. Moses Benhaim,** trustee.

SHAAREI TEFILLAH SCHEDULES EVENTS

• **Mr. David Newman,** Q.C., was guest speaker at **Shaarei Tefillah Brotherhood's** Breakfast on Sunday, December 3rd. He spoke on "The Re-interpretation of Great Jewish Historical Values".

• On December 6th, the **Sisterhood** held a paid up membership and Hanukkah social.

• **Brotherhood** will hold its annual children's Hanukkah party on December 10th.

On December 15th, the second of the series of **Ongei Shabat,** devoted to the State of Israel, will take place Guest speaker will be **Mr. Karl Silberman,** representative in Canada of the Jewish Agency's Economic Department. Mr. Silberman's topic will be, "Israel — a Great Investment".

SHOMRAI SHABOTH ELECTIONS

On Sunday, December 10th, at 11 am., a membership meeting and election of officers of the **Shomrai Shaboth Congregation** will take place at the synagogue chambers. **Mr. P. Edell** will preside.

Rabbi B. Hauer, spiritual leader of Beth Jacob Congregation ,will be guest speaker at a special **Sholosh Seudoth** marking the conclusion of the study o fthe fourth volume of the **Mishna. Rabbi G. Felder,** spiritual leader of the congregation, will explain the **Mishna Yomith** studied daily at the synagogue.

On the same day, a **Sisterhood Luncheon** will take place at the home of **Mrs. W. Silver,** 530 Palmerston Blvd. **Mrs. M. Schwartz** and **Mrs. M. Heller** will report on the recent convention of the Union of Orthodox Congregations Sisterhoods.

PARTICIPANTS IN HOLY BLOSSOM CEREMONY

From Left to Right: The Hon. John P. Robarts, Premier of Ontario; The Hon. J. Keiller Mackay, The Lieutenant Governor of our Province; The Hon. Elmer L. Andersen; Rabbi Plaut; His Worship Nathan Phillips, Mayor of Toronto. In the program participated; Rt. Rev. J.B. Fullerton of the Roman Catholic Archdiocese; The Right Reverend F.H. Wilkinson, Anglican Bishop of the Diocese; Rabbi Jacob J. Eisen; Rabbi Walter H. Plaut N.Y.; Rabbi Maurice N. Eisendrath President, Union of American Hebrew Congregations; Cantor Samuel Stolnitz and Choir; Rabbi Abraham L. Feinberg, Rabbi Emeritus. Rabbi W. Gunther Plaut thanked the participants and the congregation.

(CJN Photo by Laszlo Denes)

FELDT NEGEV DINNER OUTSTANDING EVENT

One of the largest NEGEV DINNERS held in Toronto took place on November 27th at Club Kingsway when 1300 members of the Jewish community gathered to pay tribute to Mr. Samuel Feldt. In recognition of his devoted community service and dedication to the upbuilding of the State of Israel through the Jewish National Fund, Mr. Feldt was presented with a framed citation signifying that a tract of land in Israel has been redeemed which will bear the name "Nachlat Samuel Feldt", in perpetuity.

Ten years ago the J.N.F. Organization of Canada adopted a specific part of the Negev, between Beersheba and the Gaza Strip, as a specifically Canadian project. Here are established Nachlot bearing the names of those distinguished Torontonians who have been honored at Toronto Negev Dinners since their inception in 1949.

SAM FELDT

As a result of all contributions received on the occasion of this year's Negev Dinner, another Nachlat has been purchased and another major step has been taken in the heroic task for pushing Israel's desert wastelands ever southward.

Many Torontonians who will participate in the forthcoming J.N.F. Tour to Israel in March will be able to visit this area. They will witness with pride the tangible results of their work on behalf of Israel.

A highlight of the November 27th occasion was the announcement that six Toronto families have subscribed six miles of trees in Israel in honor of Mr. Feldt. They are: Mr. and Mrs. Wilferd Gordon, Mr. Albert Riman, Mr. and Mrs. Sidney Silver, the Samuel Wortsman Family, Rabbi and Mrs. David Monson and Itche Meyer Korolnek and Family, inscribed by son Herb Karoll of Chicago.

Chairman of the SAMUEL FELDT Negev Dinner was Mr. Leon E. Weinsten. Guest artist was Cantor Leibele Waldman of New York whose moving renditions of cantorial and folk melodies drew enthusiastic response from the large audience.

Special greetings were brought by Mr. Leon Pape, Toronto J.N.F. President; Mr. Meyer W. Gasner, President, Canadian Jewish Congress (Central Division); Mr. Louis L. Lockshin, Ontario J.N.F. President; Rabbi Charles Bender, National J.N.F. Chairman. The presentation to Mr. Feldt was made by Rabbi David Monson of Beth Sholom Congregation, where Sam Feldt has served as president.

TORONTO OBITUARIES

DOCHES, Charles. On November 30th, late of 185 McCaul St.

DRAIMIN, Charles. On November 30th, late of 80 Howland Ave.

FINKLESTONE (STONE) Fanny On November 29th, late of 531B College St.

GLAZER, Sol. On December 1st, late of 241 Northcliff Blvd

KERZNER. Samuel. On November 28th, late of 710 Spadina Ave.

KESTEN, Dr. Samuel. On November 27th, late of 630 Vesta Dr.

(Services arranged by Park Memorial Chapel, 508 Spadina Ave.)

BROWN, Rebecca. On December 2nd, late of 54 Roberta Ave.

DENNIS, Rosa. On November 30th, late of 24 Dunloe Rd.

LIGHTMAN, Goldie. On November 28th, late of 1133 College St.

SBITSKY, Harry. On Decemper 2nd, late of 100 Lippincott St.

STEINBERG, George. On December 1st, late of 12 Burmont Rd.

ZAZOWSKY, Pearl. On November 29th, late of 1 Sullivan St.

RAPOPORT, Dora. On November 30th, late of 482 Euclid Ave

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ISRAELI SELF-SACRIFICE INSPIRES TORONTO'S UJA MISSION

Steel company executive Harold Tanenbaum and builder Harold Green left Israel with a feeling almost akin to awe They said: "We were impressed and inspired by the tremendous vigour and get things-done attitude of the Israeli people."

For Harold Tanenbaum this spirit was evidenced by a meeting which took place at the Israel Defence Ministry, in Tel Aviv. "We are prepared to make whatever personal sacrifices may be required of us in order to ensure complete absorption of new immigrants, no matter how many," stated the Deputy Minister of Defence at this meeting. "These are strong words, but they have behind them the even stronger feelings of the people of Israel."

Mr. Shimon Peres, wearing an open-necked shirt, his sleeves rolled up, answered a barrage of questions shot at him by members of the 1962 Toronto U.J.A. Mission.

He continued: "Few people outside Israel today realize how many sacrifices Israelis are prepared to make in order to give other Jews the same chance they have had."

"During the next six months," Mr. Tanenbaum was told, "Israelis will lend the Government twelve-and-one-half percent of their monthly income tax — a loan repayable over ten years. It is now recommended by the Finance Minister that this loan be added to the general tax burden as a permanent feature."

Said Mr. Tanenbaum: "This is but one of the many proofs of Israeli willingness to help others before themselves."

Harold Green was even more specific. He said: "What we have discovered about Israelis as a people was brought home to me dramatically by my own relatives. Several of them are Sabra and others have lived in Israel for many years. They lived through all the difficult years of the Haganah and the great early immigrations Now, despite their relatively good positions, they live quite modestly — very modestly by American standards Yet they are ready and even willing to see their tax money spent on giving newcomers housing and conveniences at least as good as their own. Those of us here who work for Israel in the UJA need not feel that we are doing more for the Jews there than they are doing for themselves. They make sacrifices far beyond any of us to guarantee that no Jew will be turned away from the promised land."

Mr. Green was deeply moved by what he saw. On a DC 3 flight over the Negev from Tel Aviv to Eilath he wrote: "As I looked out of the window and saw the mountains of stone and the deserts of sand I asked myself what it is that these young Jews are fighting for. And then, in the distance, I saw a patch of green beckoning amid the barrenness like a signal beacon in the night. Then the answer came. The moutains will be conquered and the deserts made arable. This is what the Jews are fighting for."

Speaking for the entire Study Mission, Harold Green said: "The spirit we have seen at work in Israel has convinced us of the need to make the United Jewish Appeal our mission for 1962. We must all work much harder and give much more to meet the pressing needs of Jews everywhere and build the services in our own community."

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SILBERMAN ADDRESSES B'NAI B'RITH

OSHAWA, Ont. (CJN) — Within the programme of the Z.O.C. Central Division, Mr. Karl Silberman, representative in Canada of the Jewish Agency's Economic Department, was guest speaker at a dinner meeting of the Oshawa B'nai B'rith Lodge.

There was a very lively question and answer period following Mr. Silberman's address.

Left to Right: Arnold Centner, co-chairman 1961 Timmins U.J.A.; David Newman Q.C., guest speaker; Jack Helpert, co-chairman 1961 Timmins U.J.A. and Mr. Morris Freedman, President B'nai B'rith Timmins Lodge No. 1234.

Timmins Holds Successful U. J. A. Campaign

TIMMINS, (CJN) — The annual U.J.A.campaign meeting in Timmins on November 23rd, was held in cooperation with the B'nai B'rith Timmins Lodge No. 1234. Chairman was Jack Helpert, 1961 U.J.A. co-chairman. Mr. Morris Freedman, President of the B'nai B'rith Lodge introduced the guests: Mr. David Newman Q.C., Chairman of the Public Relations Committee of the Central Division of the Zionist Organization of Canada, and Mr. Karl Silberman, representative in Canada of the Jewish Agency's Economic Department.

Mr. Newman presented "The question of Israel and its meaning to World Jewry" as seen through the eyes of the Canadian Jew; Mr. Silberman presented the Israeli point of view.

Mr. Arnold Centner, co-chairman of the 1961 U.J.A., expressed a vote of thanks to the two guests. Messrs. Arnold Centner and Jack Helpert had done a good deal of pre-campaign canvassing of the community prior to the actual meeting, with some very good results, which, together with the pledges made at the campaign night itself, have helped to make this year's campaign in Timmins a great success.

BRANTFORD B'NAI B'RITH HELP ST. JOSEPH'S HOSPITAL

BRANTFORD, (CJN) — The Brantford B'nai Brith Lodge No. 1154 presented a Jefferson ventilator costing $790.00 to the St. Josephs hospital in Brantford. A similar presentation was made to the Brantford General Hospital earlier this year.

Pictured left to right are: Sister Bonaventure (Administrator. St. Josephs hospital); David Henkle; Syd Spiegel, President B'nai Brith 1154; Sam Finkelstein; Jack Beckerman, 1st Vice-President.

Left to Right: Dr. H.O. Singer, Chairman of the Welland 1961 U.J.A., Norman Kraus, President of the Congregation of Welland, Controller Philip G. Givens, (guest speaker); Mr. Bunny Ennis and Mr. Harry Carrel, this year's campaign treasurer.

Controller Givens guest at Welland U.J.A. meeting

WELLAND, (CJN) — Controller Philip G. Givens, President of the Toronto Zionist Council, was guest speaker at the 1961 U.J.A. campaign held in Welland, Ontario on November 26th.

Dr. H. O. Singer, this year's campaign chairman took over the gavel from Mr. Norman Kraus, president of the congregation, who opened the meeting. Controller Givens' very fine address was warmly received. Mr. Bunny Ennis extended a vote of thanks.

NORTHERN COMMUNITIES HOLD CAMPAIGNS

ROUYN NORANDA Ont. (CJN) The annual campaign meeting held in Rouyn-Noranda on November 20th, 1961, under the chairmanship of this years U J.A. Chairman, Mr. Max Garmaise had as its guest speaker, Mr. Karl Silberman.

Mr. Garmaise introduced the guest speaker who spoke on the latest developments in Israel. A vote of thanks was extended by Mr. Eddie Rice, President of the Congregation.

While in Rouyn, Mr. Silberman also addressed a dinner meeting of the Lion's Club where an audience of over sixty people heard his address on 'The integration of the many ethnic groups in Israel'.

KIRKLAND LAKE, Ont. (CJN) Kirkland Lake's annual community campaign was held on November 21st under the chairmanship of this year's U.J.A chairman, Mr. Max Kaplan. Mr Silberman was guest speaker at this campaign also, where he was introduced by Mr. Malin, and a vote of thanks was extended to him by Mr. Allan H. Brown, chairman of the Congregation.

Mr. Eddie Duke accompanied Mr. Silberman the following day on a canvass of individuals who had been unable to attend the campaign meeting.

Eliezer N. Dembitz, Consul of Israel in Toronto, was the guest of honour.

The evening, which was held in conjunction with the annual drive on behalf of the United Israel Appeal and Congress U.J.R.A., was chaired by Sol Einhorn. Mr. Dembitz was introduced by Mr. Joe Haas. Mr. Dembitz's remarks were very warmly received by the record number of people present and the subsequent appeal conducted by Mr. Einhorn raised from the members present 11% more than in 1960. It is anticipated that when all members of the community will have made their contributions the campaign results will exceed the 1960 total by between 14% to 16%.

Dr. George Liban, Fund Raising Director of the Central Division, who was also present at this affair, made presentations to Mr. Einhorn and Mr. Sid Schoychet, the co-chairman for last year's campaign in recognition of their efforts on behalf of the State of Israel.

STERLING LODGE B'NAI B'RITH HEARS Dr. LIBAN

The Sterling Lodge B'nai B'rith was addressed by Dr. George J. Liban, Executive Director of the Zionist Organization of Canada, Central Division, at its breakfast meeting held on Sunday, November 26th in the Diplomat Restaurant.

The Lesson of the Eichmann Trial was the topic of Dr. Liban's address which was followed by a question and answer period of almost an hour. Mr. Wilfred Ross, President of Sterling Lodge, chaired the meeting

OSHAWA HONOURS ISRAEL CONSUL

At the annual community banquet of the Oshawa Hebrew Congregation, the Honourable

Social And Personal

CLUB HOLDS MEETING

The **Lady Reading Club** held its meeting at the home of **Mrs. H. M. Swartz**, 394 Glencairn, on Wednesday, December 6th. Guest speaker was **Mrs. Mary Diamond**, social worker and advisor at the Juvenile Court for the Prevention of Crime.

ORDAINED RABBI

Mr. Stanley Urbas, son of **Mrs. Pearl Urbas**, 2700 Bathurst Street, will be ordained this coming June by **The Jewish Theological Seminary of America.**

A graduate of the University of Toronto, Mr. Urbas is completing his last year at the Seminary under a scholarship granted by **Mr.** and **Mrs. Louis Revitch.**

THE ZIONIST MEN'S ASSOCIATION

An organizational meeting will be held on Monday evening December 11th, at 6:30 p.m., at the Sova Restaurant, sponsored by the Zionist Men's Association of Canada. The Honourable Eliezer Dembitz, Consul of Israel will speak. Harry Zifkin will show his famous collection of colour slides and give a commentary on them. This meeting has been arranged by a committee representing Ajalon and Balfour Lodges, which are the two existing units of the Zionist Men's Association of Canada in Toronto.

ALPHA OMEGA FRATERNITY

Dr. Harry A. Landsberg, Toronto chairman for the campaign in behalf of the new Dental School Building at the Hebrew University in Jerusalem, announced this week that $25,000 has already been pledged by members o fthe local alumni of the **Alpha Omega Fraternity.**

BETH JACOB INSTALLS OFFICERS

Beth Jacob Young Men's Association was host at the installation of officers for the coming term Executive president, B. M. Tishman conducted the Sunday morning services and Rabbi Benjamin Hauer delivered the welcome address.

Elected officers installed were: B. Goldhar, president; Dr N. Rasen, Dr. M. Rotstein, L. Taichman, D. Silverstein, vice-presidents; J. Adler, treasurer; M. Osolky, superintendent; Hy Orfus, trustee; L. Hoffman, hospitaler: H. Tepperman, Z. Greenspoon, Gaboim; Chaim Teichman, P. Steinberg, Chevra Kadisha Gaboim. Executive officers are: H. Greenspan, P. Mintz, C. Abrams, J. Goldhar, Ex. President M. Tishman, I. Shulman, M. C. Rotstein, H. Goldman, J. Teachman, O. Izenberg.

A MONTREAL YESHIVA: One of the Classes of the Torath Moshe, Montreal.